SUNDAY SCHOOL JOURNAL for TEACHERS AND YOUNG PEOPLE.

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The New Leaf-Cluster.

OUR Leaf-Cluster for 1883 has proved a great success. It has steadily grown in popularity, and the house has made similar provision for 1884.

A miniature specimen of the Cluster our readers will find in the present number of the SUNDAY-SCHOOL JOURNAL.

What can be more beautiful for the infant class, the intermediate class, the main school, the nursery at home, or the family room, than the series of charming pictures, accurate, artistic, and full of instruction, such as are furnished in the Leaf-Cluster.

If our readers desire the Leaf-Cluster for 1884, they would do well to send an early order to Phillips & Hunt, 805 Broadway, New York, or Walden & Stowe, Cincinnati, O., and Chicago, Ill.

Price for the year, $4; price for the quarter, $1.

To-day and To-morrow.

TEACH the Sunday-school scholar the lesson to-day. Get it into his understanding. Fix it in his memory. Place it where he cannot escape its reminders and reproofs—a beacon to warn, a buoy to guide. Associate the lesson with the facts of his daily life. Attach its ethical principles to the places into which every day he comes—the school, the house, the street, the shop, the play-ground.

Keep in mind the necessity of a supernatural enforcement of the truth you teach. You are responsible for the teaching, not for the supply of supernatural force. You are to conform to the divine law in a faithful presentation of truth to souls for whom it is designed, and to whom, through you, it is divinely sent. When you have done that, you have done your all. Having taught with prayer, it is for you, with prayer, to wait.

But always in Sunday-school teaching keep in mind your pupils' possible life-work. Ask again and again: What will my pupils be to-morrow, and ten years from now, and thirty years? Where will they be likely to live? What will be their peculiar perils? What business will they follow? Then ask: How can I make my teaching tell most effectively on these after years?

They will remember much that you say. And though they forget your words, they will certainly remember the impression your character makes upon them. They will remember any frivolity, any want of earnestness, a winking at skepticism, and every thing of the kind. They will remember your sophisms, your attempts to evade the force of any plain teaching of the Scripture, which may happen to condemn you. In manifold ways your life and lessons will go with them up and down, at home and abroad.

It therefore behooves the Sunday-school teacher to keep in mind the possible future, the earthly conditions, and the exposures of his scholars; to teach them as minds that are yet to grow to maturity with power of judgment just and severe, and with memories very vivid, and with a sense of approval or disapproval.

You are teaching the men and women of to-morrow. Do not trust too much to the immaturity, ignorance, and defective judgment, or unenlightened conscience, of to-day.

Six Important Ideas.

IN training the young Methodist Episcopal children and youth of to-day, let us remember always to emphasize six Methodistic ideas:

1. The *catholic* idea. Our Church is one of many branches of the "Holy Catholic Church."

2. The *apostolic* idea. Our Church is a branch of the Church founded by Jesus Christ and his apostles. It has the divine succession, and our young Methodist Episcopal people may look all the way back, and trace an unbroken line of spiritual and ecclesiastical descent from the earliest days to the present.

3. The *connectional* idea. Our Church is not made up of ten thousand independencies bound by ropes of sand, but is a unity like a living body, closely connected by doctrinal theory, by ecclesiastical institutions, by connectional bonds under one official supervision, having the spirit and privileges of a republic under the unity of the kingdom of God.

4. The *experimental* idea. Our Church has always emphasized, and still proclaims, the possibility of a personal conscious relation to Christ, the witness of the Spirit, growth in grace, the perfection of love, the fullness of God.

5. The *educational* idea. Our Church has always favored culture. It began in Oxford in a group of earnest students. It has been compelled to yield to the pressure of practical necessity, and send out many non-collegians into its ministry. Ignorance has sometimes begotten fanaticism, and prejudice among the large masses of people rescued from the nothermost strata through Methodistic influence has sometimes sneered at education, but on the whole the Church has been the firmest friend of the highest culture, and to-day is perhaps doing more than any denomination on earth for the promotion of education in every class of society.

6. The *social* idea. Our Church, from the days of Lady Huntingdon to the days of Mrs. Hayes, has been represented by people of the highest taste and culture. It has not lingered in the homes of the rich and educated, nor lost its right and power to hold its own in the loftiest circles of human society, but it has, like the Master, persisted in burrowing to the very depths to bring out of darkness and shame the depraved multitudes for whom Christ died. It has with emphasis eschewed "worldly society." It has denounced worldly amusements as such, but it has always promoted culture, refinement, and rational society, and a pure and legitimate æstheticism.

To a Probationer.

You have "joined the Church." You are now a "probationer." In six months, if you and the Church agree, you may become a "full member." By a gradual process you thus approach that great and divine institution, the CHURCH, which God, who made the earth and the heavens, established; the CHURCH—composed of souls redeemed by the precious blood of Christ; the CHURCH—which begun in the early days of the race and has continued through all the ages; the CHURCH—the "house of the living God," which he built and blesses, and where he abides; the CHURCH—"the pillar and ground of the truth," upholding, proclaiming, distributing, defending, and administering that truth for the good of men and the glory of God.

You have joined the "Holy Catholic Church." In the Creed you professed at your baptism you say: "I believe in the Holy Catholic Church." Remember, this is not the *Roman* Catholic Church. It is the "HOLY Catholic Church." And there is a vast difference between the two—all the difference that there is between a gayly decorated Christmas-tree and the old oak that grows by the way-side, deep-rooted, wide-spreading, giving shade in the summer, holding a heart of life in the winter that no frosts can destroy; with nesting-nooks for birds, and perches for their hours of song; the old oak that takes firm hold of the soil and that sweeps the heavens; the oak with dew and song and sunshine on it, with memories of the long ago, and with promise for the centuries to come.

Never let the gewgaws and glimmer and sweets of the Christmas-tree delude you. There may be, indeed, beautiful green leaves on it. The life has not all gone; but its doom is certain. The Roman Catholic Church is a relic of paganism and of tyranny, with some good doctrine in it, but so overloaded with tissue-paper and candles and glass-baubles that one who knows what the living tree is grows tired of the sham, and longs for the life and strength and beauty of the grand old oak of the ages—"the Holy Catholic Church."

The Holy Catholic Church embraces every thing that is "true" in all the ages of Christian history, in all the phases of Christian worship, in all the schemes of Christian theology, in all the plans of Christian work.

The Holy Catholic Church embraces all the truly good Christians of all ages, of all the schools, of all the nations, and of all the denominations. The real martyrs of the early centuries in Rome, Asia, and Egypt, the true preachers, and the so-called "priests" of the Roman and of the Greek Churches, who sincerely served God; the faithful few in the household of Cæsar, among the valleys of Switzerland or in the monasteries of England, or in the mountains of Scotland; the honest servants of Jesus Christ among all the numberless branches—the Presbyterians, the Protestant Episcopalians, the Romanists, the Greek Catholics, the Reformed Churches, the Baptists, the Methodists of all classes—these, and all who every-where else, in the best way they can, worship God in the name of Jesus Christ, are members of the Holy Catholic Church. The patriarchs and the prophets of the Old Testament, the apostles and saints of the New, the real saints of the early and the middle and the later

ages, the Augustines and the San Bernards and Savonarolas, and the Calvins and Luthers, the Knoxes and Wesleys—these, all of them, were members of the Holy Catholic Church.

And beyond in the realm above, where apostles and martyrs are, where Jesus is made manifest and his people serve him, where your "mother" is, and your dear old "father" and the "children," where "before the throne they serve their Maker day and night," and sing halleluiahs, there, too, is a part of the Holy Catholic Church of which you are now a member.

Glorious body of Christ! strong and true; apostolic and universal: full of charity and good-will; resplendent in history with deeds of heroes who counted not their lives dear unto them so that they might win Christ; radiant with the glory of his presence who dwells among his people. Into this noble fellowship you have come!

Children's Day.

Rev. Dr. Kidder, as Corresponding Secretary of the Board of Education of our Church, tenders his acknowledgments to the many churches and Sunday-schools that co-operated in June last to make the Children's Day of this year so grand a success in all parts of our nation. His correspondence shows that the art has now been discovered of making this beautiful and popular observance not only a joyous occasion to the children, but also one of profitable instruction and lasting impressions in favor of Christian education and true piety. In many places, it has also been made an occasion of great encouragement and quickening to the Sunday-schools, tending to increase both numbers and zeal during the hot months of the year.

He is already planning for a still grander Children's Day in 1884, that being the centenary year of the Methodist Episcopal Church, and that particular day having been appointed to inaugurate the public centenary efforts of the year. Two items of his plan can already be announced:

1. To send to all Sunday-schools that co-operated this year, and all others that may apply as intending to co-operate next year, a full report on Children's Day, 1883, and a specimen copy of a rich, ample, and specially adapted programme for 1884, together with an order sheet for quantities desired.

2. To cause a beautiful and valuable historical medal to be struck in commemoration of the organization of the Methodist Episcopal Church in 1784, and its status in 1884. That medal will be offered as a present to every person who will give or raise a certain sum of money for the Children's Educational Fund.

To increase the chances of all persons interested being promptly supplied with the report and circulars to be sent out next year, lists of addresses are already in preparation from which to mail them not later than March next. Any person desiring to receive them whose name and correct post-office address are not given in the published minutes of Conferences, or has not been sent to the Corresponding Secretary of the Board of Education during 1883, is invited to send at once his or her address to be placed on file. Applicants should always name the Conference within which they reside, and remember that the documents of the Board of Education are sent out *only* from New York.

Give God's Words to the Children.

When the corn-field is duly planted, and the season for sunshine and fruitful rains has arrived, it often happens that cold north winds blow, and snow covers the planted field. The spectacle may chill, but does not destroy, the farmer's hope. He knows that the winds may change, the sun shine out, the snows melt, and the seed sprout into vigorous growth. May not this hopeful farmer teach a valuable lesson to disheartened parents and teachers? Their instructions, like his seed, often seem hopelessly lost beneath the frivolity, the carelessness, the wilfullness, the rebelliousness of the children. No sprouts appear. It seems impossible that the seed can be living in such volatile, apparently inattentive, perverse natures. But appearances must not be permitted to mislead. Children often carry their worst traits outside. The seed sown in them is not dead; it cannot die, because it has a divine germ of life in it. True, it may be ultimately choked by perversity, but the chances are in favor of its springing up and growing into beauty in the minds of properly instructed children, because, being in their minds, the Holy Spirit can use it with transforming effect. Instead, therefore, of yielding to discouragement, teachers and parents should believe and hope, as Keble sings:

"O say not, dream not, heavenly notes
  To childish ears are vain,
That the young mind at random floats,
  And cannot reach the strain.
Dim or unheard, the words may fall,
  And yet the heaven-taught mind
May learn the sacred air, and all
  The harmony unwind."

One's Own Library.

He who reads the right books will widen the world he lives in; ascend the social heights that are about him; strengthen his intellectual powers; increase his opportunities for usefulness, and multiply his sources of enjoyment.

A man who loves wise and good books is thereby protected against many of the temptations and ills of life.

A man who reads is never alone. The squire across the way may ignore him; the banker never hear his name; the doctor never covet his patronage, nor the school-master count him of any importance; but, by himself, in quiet quarters, he may soar with Milton, laugh with Lamb and Sydney Smith, study nature with Hugh Miller and Tyndall, tread the starry distances with Herschell and Proctor, sing with Tennyson and Longfellow, philosophize with Bacon and Coleridge, elasp hands with Christopher North, Thackeray, Goethe, Scott, and a score of later names, receive inspiration for godly living from Wesley, Chalmers, Thomas à Kempis, Daniel Steele, and the other apostles of sanctified literature whom God has sent into the world.

However poor he may be, all these opportunities he may enjoy. A little self-denial will enable him to add book after book to his store, and though he may not possess the unabridged works of the great names in literature, he can for a slight sum purchase choice selections from them all.

These thoughts have been suggested by running over the list of "Modern Classics," published by Houghton, Mifflin, & Co., in Boston, a series of little volumes, any one of which one may put in his pocket to read at odd moments, and thus, a little at a time, become acquainted with some of the classic productions of our own and other times. In this admirable series we have selections from the most eminent writers in England and America, and translations of several of the masterpieces by continental authors. These selections are not what are generally known as "elegant extracts," single paragraphs which are peculiarly quotable; but they consist, in most cases, of entire poems, essays, and stories. Here are some of the finest word-pictures and character studies from Carlyle, Dickens, Thackeray, and Hawthorne; essays by Emerson and Lowell; poems by Campbell, Thomson, Milton, Gray, Kingsley, Meredith, Stedman, Holmes, Burns, Southey, Tennyson, and Leigh Hunt.

Thus are the old and the new introduced in this charming series. No page is valueless. He who reads them enriches, he who reads them often strengthens, he who memorizes ennobles, his soul thereby.

In the same line is the "Riverside Literature Series," 15 cents a copy, with choicest selections from Longfellow, Hawthorne, and Whittier.

Verily, we live in an age of opportunity, and if we could inspire the young boys and girls who attend our Sunday-schools to give diligence to the study of their Scripture lessons, to read carefully standard religious and ecclesiastical literature designed for and adapted to them, and then, by degrees and from their own funds, to create their libraries of elegant literature, ancient and modern, we should be increasing their influence and ministering to their pleasure.

Prayer and Scripture Study.

John Wycliffe, the Morning Star of English Protestantism, who gave English-speaking people the first complete translation of Holy Scripture in their mother tongue, was given to much prayer. Among his reasons for cultivating this saintly habit was this: "I need," he said, "the internal instruction of a primary teacher." Was Wycliffe right in feeling that even he, with all his learning and his wide knowledge of the letter of the word, needed the light of the Spirit who inspired the Sacred Book, in order to a right understanding of its sublime truths? No doubt he was. Had human reason created the Book, unassisted human reason could understand it. But seeing that it is a revelation of God's thoughts, it can only be comprehended by him who reads it sitting in the light which streams from the face of God. Let the teacher make a note of this and dwell upon it, until it spurs him to pray much, as Wycliffe did, for the internal instruction of the Holy Comforter, who is pledged to become the "primary teacher" of every one who seeks his help. Our Scripture lessons, studied in this hallowed light, will appear to the mind like brilliant jewels. They will kindle the soul into divine raptures, and enable the teacher, thus divinely quickened, to teach with such vivacity and power that his scholars will be both attentive and profited.

Life Builders.

BY KATE M. FRAYNE.

Building silently, but surely,
If we will or no;
Building, while the passing moments
Swiftly come and go,
Structures, whether good or ill,
Yet for aye, are builded still;
God grant that our work may be
Fit for an eternity;
That the Master-builder say,
When shall come life's closing day,
"Well done, thou hast wrought with care,
Enter now my joy to share."

Opportunities.

You often wish, doubtless, that you could "do good," as the impulses of your heart are moved by some sign of distress in the world, and yet you see but few opportunities at your hand. Now it is of interest for you to remember that such an opportunity is at your hand with every benevolent collection that is taken. The few cents you may be able to give make positive deeds of love and kindness to some in need of the very thing you provide by your gift. Lose not the opportunity.—*Pottsville (Pa.) "Church Jottings."*

Temperance Hints for the Fourth Quarter.

BY MRS. S. M. I. HENRY.

EVEN the sons of Eli, the priest, are sometimes found in dens of vice. The chief source of loss to the Church is found through rum, because of the failure to restrain and reprove. The profession of the parent will not save the child. To "cry unto God" and "put away" the demon is our only hope.

Samuel's prediction about the desired king has been fulfilled over again wherever the government has licensed the sale of drink. He has taken their sons for himself, and the daughters have been made bar-tenders—instead of simply bakers; and instead of a tenth of the seed and produce, he has taken all.

But although we have been in league with this iniquity, as Israel was with the heathen tribes, yet, if we will "turn from it" and "serve the Lord," he will not forsake us for all the evil we have done, but will remember mercy and save us from even the king we had chosen before him. Money paid into the Church out of the revenue of vice will not buy the favor of God. Hath the Lord as great delight in large collections for the heathen, and costly temples with beautiful furnishings, as in purity?

David followed Saul, so may we hope that license will be succeeded by law.

All the power of Satan against men and God seems to be massed in the Goliath of Rum, and David, a fit prototype of Gospel temperance, has come, fresh from his home, on an errand of peace and love, to be led out unwittingly to the single-handed encounter with the giant. No wonder the world laughs and wonders. Why is he sent? First, because he carried no weapon; Second, because he trusts only in God, and cares for nothing, but that Goliath has defied Jehovah; Third, because the regulars are afraid of Goliath. When the giant is slain, the chief enemy of Christ will have been removed, and the Gospel will prevail.

Jonathan's love for David is like the fellowship which only can make us strong for battle against the common enemy.

Spare your enemy if it be a man with a soul to save; but slay it, if it be a vice, for it will never spare your soul or body or spirit. The wicked and the righteous, the drunken and the sober, may fall together in this war against vice, but the pure in heart, even though he perish from the earth forever, shall see God.

Opening and Closing Services for Fourth Quarter of 1883.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

SCHOOL. I will pay my vows unto the LORD now in the presence of all his people.

SUPT. The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

SCHOOL. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

SUPT. Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

ALL. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

III. SINGING.

IV. THE APOSTLES' CREED, or TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. SCRIPTURE LESSON.*

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.†

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. SENTENCE.

SUPT. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for how shall we escape, if we neglect so great salvation?

III. DISMISSION.

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* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1141.] **LESSON I. ELI'S DEATH.** [Oct. 7.

1 Sam. 4. 10-18. [*Commit to memory verses* 17, 18]

10 And the Phi-lis'tines fought, and Is'ra-el was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Is'ra-el thirty thousand footmen.

11 And the ark of God was taken; and the two sons of E'li, Hoph'ni and Phin'e-has, were slain.

12 And there ran a man of Ben'ja-min out of the army, and came to Shi'loh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, E'li sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when E'li heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told E'li.

15 Now E'li was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto E'li, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Is'ra-el is fled before the Phi-lis'tines, and there hath been also a great slaughter among the people, and thy two sons also, Hoph'ni and Phin'e-has, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he had judged Is'ra-el forty years.

General Statement.

The prediction of the youthful seer soon began its dark fulfillment, with fate bitter to the house of Eli and the land of Israel. The wave of Philistine invasion once more rolled from the shore up the mountain sides, and in the first battle, in the borders of Benjamin, four thousand of the Israelites fell. The warriors remembered how in other days the ark of the Lord had led the way to triumph, and they sent for it from its curtained Holy of Holies. With it went forth to battle the two wicked sons of Eli, while their venerable father, blind with age, sat trembling upon his throne beside the forsaken tabernacle. But the outward symbol of God's presence was of no avail when his people no longer held him in their hearts, and in the second battle on the same field thirty thousand warriors were slain, the hosts of Israel were driven to utter rout, the wicked priests fell, and the holy ark itself was carried away in triumph among the spoils of victory. The darkest day in Israel's history had come, the time of "the captivity of the land," when the emblem of God's presence was in hostile hands. The sun was setting when a fugitive, breathless from long running, entered the walls of Shiloh. His torn garments and dust-bestrewed brow told the story of disaster, and the loud wail of the people greeted his approach. The old priest by the gate of the tabernacle heard the cry, and with foreboding heart inquired its cause. The messenger was led into his presence, and, in response to the old man's question, briefly recounted the tale of woe, each successive sentence plunging the sword deeper into the heart of the ruler, the father, and the priest. When the words "the ark of God is taken," fell upon the ears of the aged man, he dropped fainting from his lofty seat, and fell to the ground dead! Thus in a day the hopes of Israel fell to the point of despair, and darkness spread its pall over all the land.

Explanatory and Practical Notes.

Verse 10. The Philistines. These were a powerful people of the maritime plain on the south-western border of Israel, inhabiting five large cities (of which Gaza was the most important) with the territory around them. They were the enemies and oppressors of Israel during most of the time of the Judges, were conquered by David, but not entirely subdued until three hundred years before Christ. They were descendants of Ham, and worshiped Dagon, the fish-god. The name Palestine is derived from the word Philistine. **Fought.** This was the second battle fought at Eben-ezer, an unknown place north or north-west of Jerusalem. A third battle on the same field was a victory for Israel. (See next lesson.) **Israel was smitten.** They had the ark of God with them, but it was of no avail while the love of God was no more in their hearts. (1) *So the mere forms of Church order are of very little use without the Spirit in its members.* **Every man into his tent.** That is, "every man to his home." In their land of permanent dwellings they still used the term to which their fathers had been accustomed during their wilderness life. **A very great slaughter.** (2) *God leaves his own professed people to perish when they forsake him and follow idols.* **Thirty thousand.** Without the ark they had lost four thousand; with it, more than seven times as many. **Footmen.** Israel was a mountainous country, hence its army was composed mainly of infantry, as chariots were useless, and cavalry were not then employed in war.

11. The ark of God. The chest containing the two tables of the law, built in the wilderness, and kept in the tabernacle as the token of Jehovah's presence. Borne before the host it had once opened the way through Jordan; but now, when the people were no more faithful, they found its power gone. **Was taken.** Its capture was permitted, 1.) To punish the people for their profanation of it; 2.) To rebuke them for their false confidence in the ark, rather than God; 3.) To bring them to repentance from sin; 4.) To show the Philistines that there was still a God in Israel. (See next chapter.) In reality the loss of the ark proved a blessing to the people and brought no good to its captors. (3) *God often brings good out of seeming evil, and is ever watching over his cause, even while he seems to neglect it.* **Sons of Eli.** Two wicked priests, though sons of a good, but weak, man. Their crimes were greed, impiety, and sensuality. **Were slain.** Their place was at the altar, not in the camp, and their death was a fit ending to lives of guilt.

12. There ran. Swift-footed runners were often kept with ancient armies to bear messages. An Arab at the present time has been known to outrun a good horse on long distances. **A man of Benjamin.** The tribe in whose limits the battle was fought. It lay between Judah and Ephraim. **Came to Shiloh.** The place where the tabernacle had stood since the time of Joshua, about seventeen miles north of Jerusalem. After the loss of the ark it was deserted by the Israelites and perhaps laid waste by the Philistines, and never again occupied. It is now called *Seilun*. **The same day.** On the day of the battle, and after the defeat, he ran twelve or fifteen miles. **Clothes rent.** The usual sign of lamentation. **Earth upon his head.** Ashes and dust were thrown upon the head as a token that the mourner had been brought down to the very earth. (4) *Those who have forsaken God are brought near to sorrow.*

13. Eli. The aged priest, now nearly a hundred years old; a sincere worshiper of God, but unable to cope with the turbulent age upon which he had fallen. **Sat upon a seat.** Rather, "upon his throne," the chair of state, already referred to in chap. 1. 9, where he sat as priest and judge. **By the way-side.** Probably it stood at the gate leading into the court of the tabernacle, which fronted the street of the city. **Watching.** Though he could not work, he could watch. **His heart trembled.** With a foreboding of disaster, for he knew the danger to the ark, which was the nation's greatest treasure. **For the ark.** He was a patriot and a father, but, more than for the land or for his sons, his anxiety was for the ark. (5) *The follower of God holds his cause dearest and nearest to his heart.*

Came into the city. At the gate of the city he met the people, while Eli and the priesthood were near the tabernacle within. **All the city cried out.** With the loud Oriental wail, in a voice penetrating and heard afar.

14, 15. Eli heard. He could hear but not see. **What meaneth the noise?** The question was addressed to the Levites around, and by them borne out to the messenger. **Came in hastily.** Breathless with long running, unable to collect his thoughts and break the news gently. **Ninety and eight years old.** His old age may account for his weakness in administration, and should temper the severity of our judgment upon his character. It is to be noticed that this record, written probably by his adopted son Samuel, always refers to him kindly. **Eyes were dim.** "Were set, or stiff." But for his blindness he could have seen the torn garments and dust-covered head of the messenger, and known his message.

16. I am he that came. And thus can report not rumors but certain facts. **What is there done?** In Hebrew the same words as in 2 Sam. 1. 4, "How went the matter?" **My son.** The kind language of an old man, who was in a sense the father to the entire people. See Josh. 7. 19.

17. The messenger answered. A simple, direct statement, yet each sentence mounts higher and strikes a deeper pang. (6) *How much of sorrow a word may bring!* **Israel is fled.** This was a deep disgrace, threatening ruin to the people, yet it was but the beginning of sorrows. **A great slaughter.** A defeat might yet leave hope for a victory, but not the loss of the warriors upon whom the nation depended. **Thy two sons.** Sad tidings for a father's ears, fulfilling the prophecy of chap. 2. 34, and the presage of heavier woes to his house. **The ark of God is taken.** The most bitter tidings are reserved for the last, for this seemed the token that the covenant of God was broken, the people abandoned by their divine Head, and left to destruction. There was a general belief among ancients that when the gods of a nation were carried captive to the conquering city, they transferred their patronage to it, and ceased to protect their former home.

18. When he made mention. This is stated to show that it was religious grief, and not paternal, that caused the aged man's death. **Fell off... backward.** The seat was probably of stone, elevated, and without a back. **By the side of the gate.** The gate leading to the court of the tabernacle. The ancient curtain had been replaced by a more substantial wall with gates of entrance, and probably the tabernacle itself was at that time not a tent but a house, with rooms built around it, somewhat as the temple in after times. **His neck brake.** Even a young man might be killed by such a fall, much more one in old age and with heavy body. (7) *But death comes as no sorrow to one who has been a servant of God.* Doubtless Eli in another world realized at once his own errors and God's grace in forgiveness. **Judged Israel.** Not by election of the people, but by the divine appointment, and perhaps, in the prime of his years, a leader by his own vigor as well as the dignity of his office. **Forty years.** While Samson was ruling upon the Philistine frontiers, Eli was judge in the central section. Eli was succeeded by Samuel, under whom the people rose once more to power.

HOME READINGS.

M. Eli's death. 1 Sam. 4. 10–18.
Tu. Sending for the ark. 1 Sam. 4. 1–9.
W. The ark among the Philistines. 1 Sam. 5. 1–12.
Th. The ark returned. 1 Sam. 6. 1–15.
F. The warning of wisdom. Prov. 1. 20–33.
S. Parents and children. Eph. 6. 1–10.
S. Israel at peace. Isa. 32. 13–20.

GOLDEN TEXT.

His sons made themselves vile, and he restrained them not. 1 Sam. 3. 13.

LESSON HYMN. C. P. M.

Hymnal, No. 573

I and my house will serve the Lord:
But first, obedient to his word
I must myself appear;
By actions, words, and tempers, show
That I my heavenly Master know,
And serve with heart sincere.

I must the fair example set;
From those that on my pleasure wait
The stumbling-block remove;
Their duty by my life explain,
And still in all my works maintain
The dignity of love.

TIME.—B. C. 1141.

PLACE.—Shiloh, in central Palestine.

CONNECTING LINKS.—1. Israel defeated by the Philistines. 1 Sam. 4. 1, 2. 2. The ark of God brought to the camp. 1 Sam. 4. 3–9.

DOCTRINAL SUGGESTION—God's fidelity to his warnings.

Monthly Missionary Meeting.—Topics: 1. Educational work in missions. 2. Missions in Southern China.

QUESTIONS FOR SENIOR STUDENTS.

1. The Battle, v. 10, 11.
Who won the victory in this battle?
How many of the Israelites were slain?
What was the greatest loss to the Israelites?
Why had the ark been put in jeopardy? See v. 3.
Of what were the people guilty in this act?

2. The Watcher, v. 12–15.
Who brought the news to Shiloh?
What did his rent clothes signify?
How did Eli show his anxiety for the result?
How did he learn the tidings?
What was his age, and what his infirmity?

3. The Report, v. 16–18.
What announcement was made by the messenger?
What was Eli's special inquiry?
What gave the high priest the greatest grief?
What was dearer to him than his own children?
What was the effect of this news upon him?

Practical Teachings.

Where in this lesson are we shown—

1. That bold ventures, without the divine blessing, will bring defeat?
2. That disasters to the Church are personal disasters to believers?
3. That the true Christian should be anxious for the well-being of the Church?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Battle, v. 10, 11.
Where and between whom was the battle fought? ver. 1.
What did we learn about the Philistines in Lesson X, Third Quarter? [The lesson about Samson.]
What did the Israelites have with them at this battle? ver. 4, 5.
Why did not the presence of the ark help them?
What was the result of the battle?
How was the prophecy of God to Samuel fulfilled?
How may we expect to win victory? 1 John 5. 4.

2. The Watcher, v. 12–15.
Who was watching, and for what?
Who was Eli, and what was his character?
Who brought the news of the battle?
How did the people receive the news?
What did Eli inquire about, and why?
For what was he anxious?

3. The Report, v. 16–18.
How did Eli address the messenger?
What four sad things did the messenger tell?
Which of these appealed to Eli as a ruler?
What brought sorrow to him as a father?
How did he regard it as a just punishment?
What was the saddest news of all, and why?
What was the effect of the news upon him?
How does this lesson show the result of the GOLDEN TEXT?

Teachings of the Lesson.

Where does this lesson show—

1. That God forsakes the people that forsake him?
2. That sin and neglect bring sure punishment?
3. That God's warnings are sure of fulfillment?

QUESTIONS FOR YOUNGER SCHOLARS.

Who fought against the Israelites? **The Philistines.**
What did the Israelites take with them into battle? **The ark of God.**
Why did they do this? **They hoped it would help them.**
To whom should they have looked for help? **To the Lord.**
What followed? **A great battle.**
Who were defeated? **The Israelites.**
Whose sons were killed? **The sons of Eli.**
What became of the ark of God? **It was taken by the Philistines.**
What was in the ark? **The ten commandments.**
How did the people in the city receive the bad news? **With great sorrow.**
Who was waiting to hear of the battle? **Eli.**
How old was he at this time? **Ninety-eight years.**
How did he bear the sad tidings? **He fell back and died.**
What caused Eli's death? **The loss of the ark.**
What did this mean to him? **The loss of God's favor.**
Why was Eli punished? [Repeat GOLDEN TEXT.]

Words with Little People.

Some people trust in—

Their good resolutions;
Their good works;
Their church-going.

Others trust in—

A living God, who fights for them, and saves them from their enemies.

In which do *you* trust?

THE LESSON CATECHISM.

[For the entire school.]

1. For what did the Israelites send when about to fight with the Philistines? **For the ark of God.**
2. Why did not the ark save them from defeat? **Because they had rejected God.**
3. Who were slain in the battle? **The two sons of Eli.**
4. What became of the ark? **It was taken by the Philistines.**
5. How did the news affect Eli? **He fell down and was killed.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Results of Forsaking God.

I. SUPERSTITION.
The ark of God was come. v. 6.
"To obey is better than sacrifice." 1 Sam. 15. 22.

II. WEAKNESS.
Israel was smitten. v. 10.
"Turned their backs, because they were accursed." Josh. 7. 12.

III. DEFEAT.
There was a very great slaughter. v. 10.
"Gave his people over....unto the sword." Psa. 78. 62.

IV. LOSS OF PRIVILEGE.
The ark of God was taken. v. 11.
"He forsook the tabernacle of Shiloh." Psa. 78. 60.

V. ANXIETY.
His heart trembled for the ark. v. 13.
"If I forget thee....tongue cleave." Psa. 137. 6.

VI. SORROW.
All the city cried out. v. 13.
"Behold my affliction.... enemy....magnified." Lam. 1. 9.

VII. DEATH.
Fell from off the seat....he died. v. 18.
"I will cut off thine arm." 1 Sam. 2. 31.

ADDITIONAL PRACTICAL LESSONS.

Thoughts upon the Loss of the Ark.

1. Those children who are not controlled in youth, in age will become the sorrow of their parents.
2. The destiny of the nation, as well as of the family, depends upon the right training in the home.
3. The warnings as well as the promises of God are sure of fulfillment.
4. The outward forms of worship have no saving power without the heart of service.
5. Love for our children should not be greater than love for the cause of God.
6. He who has done God's will fully need never tremble with fear.
7. Good men suffer keenly for the sins of others and their own errors of judgment.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

A SHORT time ago I was admiring a live hyacinth, rich with exquisitely tinted blossoms, a wealth of beauty to look at. A few days later I saw it faded and spoiled and withered before its time. The slender string which bound it to the supporting prop had been in some way severed, so that the stalk, unable to bear the weight of the blossoms, had given way, and hung drooping and useless. What had brought this ruin upon its beauty? The failure of restraint.

Not long before, a sad accident had happened in one of our northern towns. A factory chimney had fallen, crushing and killing several of the workmen. The chimney appears to have been regarded by the latter for some time as unsafe, and the day before it fell it was noticed as rocking tremendously in the gale. The catastrophe might probably have been prevented had the mischief been stopped in time.

We have a sad history before us to-day. It shows us

1. Two lives cut short.

There was no position among the Israelites more honorable and more to be desired than that of priest. It had been coveted by Korah and his companions. Num. 16. 10. This office was the heritage of Eli's two sons, Hophni and Phinehas; and one of them must have looked forward to be high-priest in the room of his father. They had the care of the ark of God, and went out with it to battle against the Philistines, thinking, no doubt, to return home victorious and triumphant. They were young men, "in the flower of their age," (chap. 2. 33,) and might look forward to long years of prosperity and pleasure. But that day of battle was their last, and the mournful news was carried home to the aged father: "thy two sons, Hophni and Phinehas, are dead." They were cut short in their prime.

2. A terrible catastrophe.

Hophni and Phinehas did not fall alone. Thirty

thousand warriors of Israel were slain; the ark of God, the "glory of Israel," was taken by the enemy, and the aged high-priest fell back and died when he heard the news. Nor was this all. Read the description of what happened in Psalm 78. 60–64. It was such a calamity as rarely visits a nation, the complete destruction of their "holy place," so that the spot where it had stood became as a "curse," (Jer. 7. 12, 14; 26. 6, 9,) and "desolate, without an inhabitant," and the utter ruin of their strength and prosperity. For twenty years they had to bear the yoke of the Philistines, unable to recover their lost liberty. Chap. 7. 2, 3.

What was the cause of all this? The Golden Text tells us. It was the lack of restraint, the failing to put a stop to what was mischievous while there was yet time. The source of it lay, strangely and sadly enough, in the conduct of one who was nevertheless a servant of God, in the neglect and weakness of Eli the high-priest.

Hophni and Phinehas must have been brought up, as Samuel was, under the shadow of the "house of God." But they never gave ear to the voice of the Lord, nor submitted their hearts to his cause. They began, no doubt, early to go astray from the right path. While Samuel, in his youthful days, opened his heart to the knowledge of God, Hophni and Phinehas, as grown men, exercising the high office of priest, and filling often the place of their father, "knew not the Lord." Chap. 2. 12. And so they used their place and power presumptuously, selfishly, and wickedly, not only gaining for themselves an ill report, but leading others into sin. The mischief had now grown to a great height, and Eli's remonstrance was as a feather to stop the course of the wind. But there was a time when he might have stopped it. When Hophni and Phinehas were boys, wayward and self-willed, no doubt, but not yet confirmed in evil habits, and still amenable to fatherly discipline, then was the time. But "he restrained them not." And because they, who ought by example, influence, and precept to have led Israel in the right way; on the contrary, "made themselves vile," encouraging all kinds of wickedness, and driving the people into apostasy, (chap. 2. 17, 24; Psa. 78. 56–58,) therefore the wrath of God came, not only upon them, but upon Israel, bringing about the terrible ruin we have been considering. Chap. 2. 27–54.

Would our young people avoid bringing calamity upon themselves and upon others? Let them learn the value of restraint

(*a*) *In submitting to it.* It is thought a fine thing in the present day to be subject to no control. The young plant thinks it can do without any supporting prop, and breaks away, to its own exceeding detriment. But where would be many of the gardener's choicest specimens if not inclosed in the narrow confines of a pot? Where would be the beauty of the green-house, or the fruit of the hot-house, if they were set freely open to all the winds of heaven? I knew a fine young man who had discerned this when quite a little boy. "How can you expect me not to do it again," said the young sage to his mother, "if you never punish me?" The young have, indeed, cause to fear who have no restraining bands set about them.

(*b*) *By exercising it.* As they grow older they cannot have parents and guardians continually about them, closing the avenues of approach to all evil. The slender threads of loving admonition and warning may be broken through if they choose to break through them. They must be supplemented by self-restraint. "Bind them," says Solomon, "continually upon thine heart, and tie them about thy neck." Prov. 5. 21. And above all, let the prayer go up on high: "That thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give an account of the ark, its form, construction, history, etc....How it came to be in the camp....Why it did not bring victory....The Philistines—origin, home, history, character, religion, etc....The battles, first and second....Results of the second battle....Eli, his history and character....A word-picture of the scene at Shiloh: 1.) The messenger; 2.) The priest; 3.) The message....Lessons: 1.) Concerning parental government; 2.) Concerning national destiny; 3.) Concerning our duty....Eli was anxious for God's cause: what reasons for anxiety do we have?....ILLUSTRATIONS. Illustrate from the history of ancient peoples—Babylon, Persia, Greece, Rome—the principle that wickedness in a nation is the precursor of its weakness and ruin....A tree growing in crooked and deformed shape because not trained and pruned to straightness while a young shoot. So with character....Parable of Nathan the Wise. A king possessed a ring which would make its wearer the favorite of God and pure in character. Having three sons, and unwilling to favor one above another, he caused two other rings to be made just like it, then mingled the three so that no one could tell the talisman from the rest. To each son he gave one ring, and the possessor of the talisman would be revealed in the one who enjoyed most of God's favor by living a holy life. So the distinction between God's people and others is the possession of righteousness, and righteousness will give power over the world.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Poetical, 2450. Prose, 4310, 4312, 7100, 7102. Ver. 10: Prose, 10895. Ver. 17: Poetical, 3122.... FREEMAN'S HAND-BOOK: Ver. 12: Rending the clothes, 70; Earth on the head, 279. Ver. 18: Gates, 15; The seat of judgment, 248.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHTS. *God Punishes Sin.* Make on the board three steps, printing "Sin" on the first, "Defeat" on the second, "Death" on the third. Or, make three frames, making word-picture for each frame. The first representation shows more easily how one leads up to the other.

SIN.

Eli was an old priest who knew God's law. God tells

us his commands so that we may keep them. Eli tried to keep them himself, but he did not make his sons do so. He let them do wrong, and in so doing he broke this command, "Train up a child," etc. Tell that God puts children under the care of grown people so that they may be taught right and good ways. When the Israelites saw how the sons of the priest sinned, they thought it was not so bad to disobey God, and so they sinned, too. Show how one little seed multiplies. A head of wheat furnishes a good object-lesson here. Teach that just so evil repeats itself. Tell how war broke out, and let children tell what they think God would do for disobedient people?

DEFEAT.

Question about the ark of God, what it symbolized, etc. Recall the crossing of Jordan, and tell why the people had confidence when they saw the ark. Had they reason to rejoice when they saw it coming? No, for they were not fighting in obedience to God, and they had disobeyed God in getting possession of the ark. Tell how Hophni and Phinehas dared to touch what God said only holy hands should touch. Describe the battle, the defeat, the death of Eli's sons, and lead children to see how all this trouble grew out of disobedience.

DEATH.

Use blackboard, and describe the interview between Eli and the messenger. Eli knew that God was angry with the people, and that he would punish them, but when he heard that the ark had been carried away by the wicked Philistines, it was more than he could bear. Ask why this was worse than the loss of his sons? Can we do any thing if God is not with us? Make above the steps a cross, print above, "Christ our Ark," and teach that without Christ we can do nothing good; that disobeying God will hide him from our sight, and that we can only be safe and conquer our enemies as we obey God's voice, and so keep in sight of our Ark.

Lesson Word-Pictures.

All the day long the battle raged; masses of men fiercely charging one way, masses of men as fiercely charging the other way; warriors in single combat, their swords crossing or spears clashing. It is war's bloody maelstrom, one mad whirl of its cruel, pitiless forces. In it all is one specially prominent object. Have we not seen it elsewhere, draped with blue, resting on gold-covered staves that white-robed priests were lifting? It is the ark of God, before which the walls of Jericho fell abashed, before which Jordan's stream shrank away. And to-day, will not its presence triumphantly bow to the earth these assaulting idolaters? No, the Philistines are not running. They even venture closer and closer. They may have been occasionally repulsed, and yet that impious wave finally surges up to the very ark, sweeps away the envelope of its priestly guard, and profanes it by its unhallowed grasp! Ah, it is only a wooden box that is taken, for God is not with the ark to-day. Israel flies, and among the white, cold faces left behind in death, are Hophni and Phinehas. A man is running. His garments are torn. Earth is on his head. He is a messenger from the battle-field, a fragment flung out of the wild maelstrom. He reaches Shiloh, and as he touches it, the shadow of death seems also to touch it. There are outcries of grief on every side. As the man goes on, the shadow goes on and deepens and blackens. The cries sharpen and multiply. There is an old man in Shiloh, seated by the way-side, an old man white-haired, weary, dim of sight. He hears the growing outcry. He turns his wrinkled, pitiful, face, his sightless eyes in the direction of the noise. What does it mean? Will some one tell him? But the messenger comes and tells the story himself. Hophni and Phinehas dead! The ark of God taken, that sacred shrine, the cherubim's resting-place; the awful Shekinah's pedestal—that taken, and Dagon victorious over Jehovah! The burden of the tidings the old man is too weak to carry. He falls from his seat and dies!

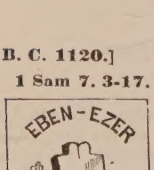
Blackboard.

BY J. B. PHIPPS, ESQ.

This illustration is designed to teach that the path of disobedience and sin always leads to destruction. Punishment is the natural result of sin, and if a person *will* walk in its path, whose fault is it if he suffers the consequences? The design represents a cliff with a path leading to the edge. Whoever walks in this path long enough will certainly fall. Even so it is with sin's way. Israel was defeated in consequence of sin; the ark was taken in consequence of sin; and if any one of us is walking in sinful ways he will just as certainly suffer punishment. The time to leave a disobedient way is now.

B. C. 1120.] LESSON II. SAMUEL THE JUDGE. [Oct. 14.

1 Sam 7. 3-17. [*Commit to memory verses* 12–13.]



3 And Sam'u-el spake unto all the house of Is'ra-el, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ash'ta-roth from among you, and prepare your hearts unto the LORD, and serve him only; and he will deliver you out of the hand of the Phi-lis'tines.

4 Then the children of Is'ra-el did put away Ba'al-im and Ash'ta-roth, and served the LORD only.

5 And Sam'u-el said, Gather all Is'ra-el to Miz'peh, and I will pray for you unto the LORD.

6 And they gathered together to Miz'peh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Sam'u-el judged the children of Is'ra-el in Miz'peh.

7 And when the Phi-lis'tines heard that the children of Is'ra-el were gathered together to Miz'peh, the lords of the Phi-lis'tines went up against Is'ra-el. And when the children of Is'ra-el heard *it*, they were afraid of the Phi-lis'tines.

8 And the children of Is'ra-el said to Sam'u-el, Cease

not to cry unto the LORD our God for us, that he will save us out of the hand of the Phi-lis'tines.

9 And Sam'u-el took a sucking lamb, and offered *it* for a burnt-offering wholly unto the LORD: and Sam'u-el cried unto the LORD for Is'ra-el; and the LORD heard him.

10 And as Sam'u-el was offering up the burnt-offering, the Phi-lis'tines drew near to battle against Is'ra-el: but the LORD thundered with a great thunder on that day upon the Phi-lis'tines, and discomfited them; and they were smitten before Is'ra-el.

11 And the men of Is'ra-el went out of Miz'peh, and pursued the Phi-lis'tines, and smote them until *they came* under Beth'car.

12 Then Sam'u-el took a stone, and set it between Miz'peh and Shen, and called the name of it Eb'en-e'zer, saying, Hitherto hath the LORD helped us.

13 So the Phi-lis'tines were subdued, and they came no more into the coast of Is'ra-el: and the hand of the LORD was against the Phi-lis'tines all the days of Sam'u-el.

14 And the cities which the Phi-lis'tines had taken from Is'ra-el were restored to Is'ra-el, from Ek'ron even unto Gath; and the coasts thereof did Is'ra-el deliver out of the hands of the Phi-lis'tines. And there was peace between Is'ra-el and the Am'o-rites.

15 And Sam'u-el judged Is'ra-el all the days of his life.

16 And he went from year to year in circuit to Beth'el, and Gil'gal, and Miz'peh, and judged Is'ra-el in all those places.

17 And his return *was* to Ra'mah; for there *was* his house; and there he judged Is'ra-el; and there he built an altar unto the LORD.

General Statement.

The ark of God remained for less than a year in the hands of the Philistines, but for many years was in seclusion, and separated from the tabernacle. During almost a generation there was no regular service, and no organization of the nation; the people were without the emblem of God's presence, and crushed under the power of their enemies. Yet there was one strong heart that remained faithful and sustained the faltering hope of Israel. From his home in Ramah, Samuel went quietly throughout the land, calling upon the tribes to unite, urging them to cease from the service of the false gods, and promising them God's help if they would become his people as of old. His labors were successful. Every-where the heart of the nation responded to his appeal, the idols were forsaken and destroyed, and the face of the people was turned toward their fathers' God. The next step in the reformation was to summon a great assembly of the people at Mizpeh, a central location in the land of Benjamin. They met to express their sorrow over the past and their vows of consecration to God's service. But the inevitable result followed this awakening of the national and religious life. Their Philistine oppressors marked the gathering, feared its result, and marched to disperse the throng and bind the shackles more securely upon the nation. The terror of the people only made them turn to their God and his prophet in despairing faith. Samuel was just offering a lamb, the token of Israel's consecration, and lifting up his interceding cry, when the Philistine hosts appeared in sight. The Almighty answered with a thunder-storm of hail and lightning upon the faces of the foes. They were seized with a sudden panic, and fled, pursued by the rejoicing Israelites. A signal victory was wrought; long kept in mind by the monument raised upon the field, and called "Ebenezer—the stone of help." The vigor of Samuel made the victory a permanent freedom to Israel. Every-where the Philistines retired, and the Israelites pushed forward their borders. The whole land was now united under the wise rule of the prophet, and Samuel passed from city to city executing justice and imparting instruction. At Ramah arose a new altar, making it the religious capital of the people, and gathering all the tribes for worship; while peace and order reigned throughout the land.

Explanatory and Practical Notes.

Verse 3. Samuel spake. Going among the people, and meeting them in homes and gatherings. **All the house of Israel.** Probably this refers mainly to the people in the central portion of the land, northern Judah, Benjamin, and Ephraim. **If ye do return.** Already the desire after God and the reaction from the idol-worship of the past had begun to quicken the hearts of the people. (1) *There is a longing of the nature which only God can satisfy.* **Return unto the Lord.** The association with the Canaanite races had resulted in the worship of their idols, from which the best part of the people were now striving to be free. **The strange gods.** The gods which were foreign or strange to Israel as a race. **Ashtaroth.** Plural form of Ashtoreth or Astarte, the female divinity corresponding to Baal as the male, generally figured as a woman with horns projecting from the head. **Prepare your hearts.** By renouncing all rival affections, and inclinations toward other gods. **Serve him only.** (2) *God will accept no half-service; he demands the whole heart.* **He will deliver thee.** The utterance of faith inspired from on high. (3) *Those who are with God have an almighty Friend.* **Philistines.** See note on verse 10, last lesson. Their iron rule had now rested upon Israel for more than a generation.

4, 5. Then. As the result of Samuel's personal efforts among the people. **Put away Baalim.** Plural of Baal, the male divinity of the Canaanite races, worshiped under different forms, but generally as a male figure having horns. His worship was accompanied with the grossest debauchery. **Gather all Israel.** The next step in the revival and reformation was to hold an assembly. Not all the Israelites were present, but representatives from all parts of the land. The design was to inspire the people with a new enthusiasm in God's service. **To Mizpeh.** "The watch-tower," a place in the tribe of Benjamin, not far from Jerusalem. **I will pray for you.** There was a general confidence in the power of prayer dwelling in one who lived in such intimate communion with God. (4) *We have an Intercessor nearer the throne than even Samuel.*

6. They gathered. Elders and people from all Israel; the women and children being left at home. **At Mizpeh.** This was the religious center of the people after the loss of the ark and the fall of Shiloh. Here the great assemblies were held and here Saul was inaugurated king. **Drew water and poured it out.** A token either of their sorrow and humiliation before God; or of a vow, which was thus shown as irrevocable as the water spilled upon the ground. **Fasted.** As a sign of their abasement on account of sin. **Said there.** (5) *The open and audible confession of sin will be a help in renouncing it.* **Samuel judged.** Though he had been looked upon as the national leader and prophet for many years, this was the commencement of his official career. He now assumed authority as God's representative, judged between man and man and between the people and their God, and prepared to undertake the duties of a military leader. (6) *The revival of God's work demands purity and righteousness on the part of his workers.* (7) *God's cause requires organization, and leadership, for its success.*

7. Philistines heard. Such a gathering could not escape notice, and would forebode danger of insurrection. **The lords of the Philistines.** The Philistines were not yet organized into a monarchy, but were ruled by an aristocracy of their five affiliated cities. **Went up.** From their cities on the lowlands to the seat of the Israelites in the mountain region. **Against Israel.** (8) *The immediate result of a revival of God's work is to arouse the bitter opposition of all its enemies.* **They were afraid.** They were unorganized, without arms, and thoroughly cowed under their masters by a generation of servitude.

8. Said to Samuel. They had no confidence in themselves, but great faith in their leader's influence with God. **Cease not to cry.** "Be not silent from us from crying." The language here and elsewhere would indicate that the prayer of Samuel was probably a loud, piercing cry, like a shriek, kept up for a long time. **Unto the Lord our God.** They claim now an interest in Jehovah as *their* God, for they had renounced the service of idols. **That he will save us.** They had no arms, and no power; if saved at all it must be by the had of God. (9) *Often the very exigency of trial promotes faith in God.*

9. A sucking lamb. A lamb a few days old, representing a people young, helpless, and dependent upon their God. **Offered it.** Either by his own hand, as prophet; or by the hand of the high-priest, Ahitub, who may have been present as a young man. **Burnt-**

offering. This sacrifice was wholly consumed upon the altar, and represented entire consecration to God. **Cried unto the Lord.** Praying for the people, while the sacrifice lay on the altar. **The Lord heard.** "Answered" is more accurate. The answer was given in the thunder-storm, as the voice of the Lord. Psa. 99. 6.

10. Philistines drew near. About to rush in upon the almost defenseless throng. **The Lord thundered ....discomfited.** The thunder, with lightning, in a land where such storms are rare, and accompanied with hail beating on the faces of the Philistines, wrought upon their superstitious fears, and threw them into confusion. **Smitten before Israel.** They fled, casting their arms away in their haste to escape. Such sudden panics are not rare, even in the thorough discipline of modern warfare.

11. The men of Israel. Encouraged by the voice of their leader and by the token of God's help. **Went out.** Left the shelter of the city in pursuit of the flying foes. **Smote them.** Using such arms as they possessed, and taking those of their enemies. **Beth-car.** An unknown place between Mizpeh and the plain, probably on the edge of the mountains of Benjamin.

12. Took a stone. According to the ancient custom, still prevalent in Oriental countries, of setting up monuments of great events. **Shen.** The word signifies *a tooth*, and doubtless refers to some projecting crag, then well known, but now not identified. **Ebenezer.** "The stone of help," a monument reminding Israel that the victory came not by their own prowess, but by the help of God. It stood on the very field where the ark had been captured twenty years before. (chap. 4. 1,) and was full of humbling, grateful suggestions. **Hitherto.** "Up to this point of time."

13. Philistines were subdued. Thoroughly beaten and repelled. **They came no more.** Not during the period of Samuel's rule did they successfully make inroads upon the land of Israel. **Hand of the Lord was against.** This would indicate that they made attempts to regain their lost supremacy, but failed. **All the days of Samuel.** Not during his life, but his government; for after the accession of Saul to the throne, their aggressions were successfully renewed.

14. Cities....taken... restored. The small cities and villages along the foot-hills of the maritime plain, on the borders between Israel and Philistia. **From Ekron.** The most northerly of the Philistine cities, now called *Akir*. **To Gath.** Probably *Tell-es-Safieh*, fifteen miles south of Ekron. These places, Ekron and Gath, were not conquered, or certainly not held, for Gath appears afterward as the leading Philistine city. **The coasts.** The places bordering on Israel, between the two cities named above, but not including them. **Peace....Amorites.** This is a general term for the Canaanite races in and around Israel, who were now overawed by the Israelite power, under Samuel's vigorous leadership.

15, 16. Judged Israel. Probably he was the only judge whose authority was recognized by both Judah and Ephraim, and by all the tribes on the west of the Jordan. **All the days of his life.** Even after the coronation of Saul, Samuel was recognized as possessing supreme authority, and held in the highest reverence.

16. Went....in circuit. By a systematic round of visitation, though apparently in quite a narrow sphere, as all these places are in the tribe of Benjamin. Perhaps this was arranged to bring the distant tribes together at the center of the land. **Bethel.** Twelve miles north of Jerusalem, and an ancient sanctuary, where God had appeared to Jacob. Gen. 28. **Gilgal.** In the Jordan valley, near Jericho, the headquarters of Joshua's army during the conquest. **Mizpeh.** Five miles north of Jerusalem.

17. Return was to Ramah. About six miles north of Jerusalem. **His house.** He went to this place, his father's home, after the destruction of Shiloh. **Built an altar.** This was the recognized altar for all Israel, now that the ark was in seclusion and the tabernacle was no longer a place of meeting. Until the selection of a permanent place for both altar and ark, it seemed necessary to have some such temporary place of worship and offering.

HOME READINGS.

M. Samuel the judge. 1 Sam. 7. 3–17.
Tu. Asa's reformation. 2 Chron. 15. 1–15.
W. Jehoshaphat's rule. 2 Chron. 19. 4–11.
Th. The just judge. Deut. 16. 16–22.
F. The Lord's help. Isa. 44. 1–8.
S. The Lord's deliverance. Psa. 85. 1–13.
S. Prayer for rulers. Psa. 72. 1–20.

GOLDEN TEXT.

Hitherto hath the Lord helped us. 1 Sam. 7. 12.

LESSON HYMN. S. 7.

Hymnal, No. 726.

Come, thou Fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fixed upon it—
Mount of thy redeeming love!

O to grace how great a debtor
Daily I'm constrained to be!
Let thy goodness, like a fetter,
Bind my wandering heart to thee:
Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, O take and seal it;
Seal it for thy courts above.

TIME.—B. C. 1120.

PLACE.—Mizpeh, in the tribe of Benjamin.

CONNECTING LINKS.—1. The ark among the Philistines. 1 Sam. 5. 1–12. 2. The return of the ark. 1 Sam. 6. 1–21. 3. The ark at Kirjath-jearim. 1 Sam. 7. 1, 2.

DOCTRINAL SUGGESTION—The power of prayer.

QUESTIONS FOR SENIOR STUDENTS.

1. A Reformer, v. 3–6.
What test of reform did the prophet urge?
What was Ashtaroth?
What duty did Samuel insist upon?
What incentive did he present?
How was his advice received?

2. An Intercessor, v. 7–12.
What offer did Samuel make to the people?
What act of humiliation accompanied their confession?
What made the Israelites afraid?
What intercession was made by Samuel?
What intercession is now made for God's people? Rom. 8. 27.
How were the Philistines routed?
What memorial was set up, and what was its purport?

3. A Ruler, v. 13–17.
What deliverance was wrought for the Israelites?
What was secured by this deliverance?
Under whose supervision were the people?
What were the leading traits of Samuel's character?

Practical Teachings.

Where in this lesson are we taught the duty of—

1. Sincere repentance?
2. Humble confession?
3. Earnest prayer?
4. Grateful remembrance?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Reformer, v. 3–6.
In what condition were the Israelites at that time?
What four things did Samuel urge the people to do?
What kind of a service does God require? Deut. 6. 5.
What did Samuel say that God would do for them?
For what purpose did Samuel call the people together, and where?
What did he promise to do for them?
How did the people show a true sorrow for sin?

2. An Intercessor, v. 7–12.
What happened when the Philistines heard of the meeting at Mizpeh?
Why were they offended?
Why were the Israelites afraid?
Upon whom did they depend for help?
How did Samuel help them?
How were his prayers answered?

What did Samuel set up as a memorial, and where?
What did its name instruct the people?

3. A Ruler, v. 13–17.
What did God help Samuel to do?
What successes did Samuel have against the Philistines?
Show on the map the places where Samuel judged Israel?
Where was Samuel's home?
How did Samuel show the spirit of worship?
What are our sacrifices to God? Rom. 12. 1.

Teachings of the Lesson.

Where do we find in this lesson—1. How to come to God? 2. How to obtain victory? 3. How to remember God's mercy?

QUESTIONS FOR YOUNGER SCHOLARS.

Who ruled the Israelites after Eli's death? **The Philistines.**
What did the people worship? **False gods.**
What did this cause them? **Sorrow of heart.**
What did they now long to do? **To return to the Lord.**
Who was their kind friend? **Samuel.**
What did he tell them to do? **Put away all other gods.**
To what place did he call them? **To Mizpeh.**
For what purpose? **To confess their sins.**
How did they show their sorrow? **They poured out water before the Lord.**
Who came to drive the people away? **The Philistines.**
What did the people ask Samuel to do? **To pray to God for them.**
Why did God hear Samuel's prayer? **Because of his faith and obedience.**
How did God help the Israelites? **He sent a great storm to frighten the Philistines.**
How did Samuel celebrate the victory of the Israelites? **He set up a "stone of help" on the battlefield.** [Repeat GOLDEN TEXT.]
How long was there peace in Israel? **As long as the people served God.**
How long did Samuel rule Israel? **All his life.**

Words with Little People.

How *we* may show gratitude to God—By worshiping him only; by trusting him only; by serving him only; by telling how he has helped us.

THE LESSON CATECHISM.

[For the entire school.]

1. How did Samuel urge the Israelites to obtain deliverance from the Philistines? **By turning to the Lord.**

2. What did he lead the people to do at Mizpeh? **To confess sin and seek God.**

3. What did the Philistines do when they heard of the meeting? **They came against Israel.**

4. How were the Israelites delivered from the Philistines? **Through the prayer of Samuel.**

5. What memorial of the victory did Samuel set up? **The stone Ebenezer.**

6. What did he say that the stone was to remind the people of? **"Hitherto hath the Lord helped us."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Samuel the Ruler.

I. A BELIEVING RULER.
Return unto the Lord....will deliver you. v. 3.
"He hath torn, and he will heal." Hosea 6. 1.

II. A PRAYING RULER.
I will pray for you unto the Lord. v. 5.
"Samuel among them that call." Psa. 99. 6.

III. A RIGHTEOUS RULER.
Judged the children of Israel. v. 6.
"To do justly, and to love mercy." Micah 6. 8.

IV. A TRUSTED RULER.
Cease not to cry....for us. v. 8.
"Pray for thy servants unto the Lord." 1 Sam. 12. 19.

V. A REVERENT RULER.
Hitherto hath the Lord helped us. v. 12.
"He is their help and their shield." Psa. 115. 9.

VI. A DILIGENT RULER.
Went from year to year in circuit. v. 16.
"Ye judge not for man, but for the Lord." 2 Chron. 19. 6.

ADDITIONAL PRACTICAL LESSONS.

One Man's Power for Good.

1. While there lives among a degenerate people one man thoroughly consecrated to God, there remains hope of revival for God's cause. v. 3.

2. One man devoted to God inspires confidence by himself setting an example of righteousness. v. 3.

3. One man can hold up before a backslidden people their duty of serving God, and their privilege of enjoying God's protection. v. 3.

4. One man can by his personal character and earnest efforts exert an influence over a whole people to lead them to a reformation. v. 4.

5. One man can have power with God by his prayers in behalf of his people and the cause of God. v. 5, 9.

6. One man can lead the people in their repentance from sin, their turning toward God, and their consecration. v. 5, 6.

7. One man can give his people an example of trust in God which shall encourage them in an hour of adversity. v. 7–10.

8. One man can so encourage the confidence of others, and direct their efforts, as to give them victory over adversaries by God's power. v. 10, 11.

9. One man can show to others God's hand in their history and God's care over them. v. 12.

English Teacher's Notes.

THE business of the judges of Israel in old time included far more than we at present ascribe to the office. Under the Theocracy they were the actual human rulers, and their office answered rather to that of a Viceroy over one of the provinces of an empire, to whom is delegated the power of the sovereign. Such a viceroy or judge must be acquainted with all the affairs of the province committed to his charge. He must make himself personally acquainted with every part of it. He must be like a careful gardener in a spacious garden, leaving no part unwatched, no part untended, and so arranging for each several spot as to preserve and enhance the beauty of the whole.

But suppose such a garden be waste and desolate, the shrubs and plants withered, the grass growing

rank, the ground full of weeds. Before the ordinary careful tending begins there must be something to tend. The ground must be weeded, new shrubs and flowers planted, and the whole place restored. Suppose that through the hardly completed hedge the cattle from the neighboring fields make an entrance, threatening the newly recovered ground. They must be driven out and the place made secure against further intrusion. Then the work may be continued in tranquillity, and the garden kept in fertility and beauty.

Just so, if the viceroy finds his province in a state of rebellion, he must first restore the authority of the sovereign, and bring back the inhabitants to their allegiance. Nothing can be undertaken until this is accomplished. Then he may have to meet an inroad of the enemy. And when this is successfully repelled he may in peace go about the work of constant and careful supervision.

This is exactly the picture we find presented to us of Samuel, the judge of Israel. He had

1. *To bring the people back to their allegiance.* They were in a state of moral and spiritual depression. They had forsaken the Lord, and his judgments had fallen upon them, but as yet they had not returned to him. There could be neither deliverance from their enemies nor prosperous administration as long as they were in this condition. And Samuel's first work was to call them to repent and put away their idols. The story of their return is told in a few verses, but how great a change does it represent! The thing was done openly and decidedly. Baalim and Ashtaroth were put away, a day of national fasting and confession was appointed, and at Mizpeh the Israelites declared themselves, by word and act, to be the people of God. The "garden of the Lord" which had so long lain waste and bare, unsightly and fruitless, began again to assume its former aspect. The hard soil was broken up, the dry ground was watered, and the almost withered plants began to revive and lift their heads anew. But now Samuel had another work to do—

2. *To meet an inroad of the enemy.*

The newly restored garden was speedily threatened. The Philistines who had trampled down Israel at their will during the apostasy of the people, were roused by the fear of losing their prey, and hastened to gather themselves together to battle. Quickly Samuel prepared his defenses. They were three in number: consecration, prayer, and action. There was the burnt-offering, offered "wholly unto the Lord," typical of the great sacrifice, by virtue of which alone the sinner can hope for deliverance, but expressive also of Israel's entire surrender to God. There was the cry of faith to him who was able to give the victory. And there was action; for "the Lord thundered with a great thunder upon the Philistines, and discomfited them, and they were smitten before Israel." The deliverance was complete, Israel was set free and her lost cities restored. And now Samuel entered upon his daily work.

3. *To watch over the land and the people.*

He did this diligently, "year by year." He did it thoroughly, going throughout the country from north to south, to leave no part unvisited. And he did it with a single eye, as the people themselves testified. Chap. 12. 2–5. Of this work, which occupied the last part of his life, there is little recorded. It was a time of peace and prosperity, in which the blessing of the Lord rested upon Israel.

We have seen how this peace and prosperity were secured. And so must it be with the peace and prosperity of the soul.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." "Keep thy heart with all diligence, for out of it are the issues of life."

Such is the command and counsel of Scripture. But before this walking and this keeping can be carried out, the heart must be turned to God. By nature it is in a state of anarchy and desolation. It is like a garden ruined and spoiled, or a province which has thrown off its allegiance to its rightful monarch. And the first thing necessary is that it should be restored and renewed. It is no use trying to secure God with an unrenewed heart. "Do men gather grapes of thorns, or figs of thistles?"

And when the heart has turned, has received new life, then often does the enemy swoop down to destroy, if possible, what God has reclaimed, suggesting doubts, heaping up temptations, pressing hard on the timid soul. But the defenses still hold good: consecration—be decided for God and you will find he is on your side; prayer, "Call upon me . . . I will deliver thee;" action, "If any man will do his will, he shall know," etc.; and God will give the victory.

Then comes the tending. Let it be careful and thorough. Every thought and word tried in the light of God, every part of the life given heed to, that all may be done to his glory. Yet not in our own strength, but in his, that Samuel's motto may be ours: "Ebenezer: hitherto hath the Lord helped us."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of Palestine, showing the Philistine plain, and the mountain region occupied by Israel, and locating Mizpeh, Aphek, Bethel, Gilgal, Ramah, etc.... Show the condition of Israel when Samuel arose to power, as an illustration of a people in need of revival, without ordinances, organization, or power, subject to the world, and in sin, etc....Show the steps which Samuel took to bring about a revival. (See Additional Practical Lessons.)....Show the results of a revival: 1.) Reformation; 2.) Opposition of the world; 3.) Power over the world; 4.) The favor of God; 5.) Strength in God's cause....The character of Samuel as here shown. (See Analytical and Biblical Outline.)....Practical duties for us all: 1.) Trust; 2.) Repentance from sin; 3.) ——; 4.) —— .... ILLUSTRATIONS. Samuel's power was from his union with God. Illustrate by electro-magnet, which is very powerful while in connection with the galvanic battery, but utterly powerless when separated....Samuel as intercessor for his people

is a good type of Christ, our mediator, one who supplicates in our stead before the throne of the Highest; one whose prayer is more acceptable than ours could be; one who brings us into fellowship with the Most High. ....Mary, Queen of Scots, once said, "I fear the prayers of John Knox more than an army of ten thousand men!"

References. FOSTER'S ILLUSTRATIONS: Prose, 1434, 3150, 3151, 7951, 9738. Ver. 5: Prose, 3337. Ver. 6: Prose, 11353. Ver. 9: Prose, 3340, 9967. Ver. 12: Prose, 12, 2954, 2957, 9518....FREEMAN. Ver. 3: Ashtaroth, 304, Ver. 4: Baalim, 222.

Lesson Word-Pictures.

It is revival time. Backsliders are coming home, and idols are going out of the home—to the bats. There is a great consecration-meeting at Mizpeh. Beautiful must have been the outlook from Mizpeh across fields dotted with flocks, or far away to the hills terracing the cloud-palaces of the sky with their blue slopes. At this great consecration-gathering in Mizpeh there were the mystic outpouring of water, the fasting, the penitential outcries of the people. But what is the meaning of that black, cloud-like shadow away off on the landscape? "The Philistines are coming!" is the dread announcement going through the ranks of the Israelites. How many hearts beat quicker, how many cheeks whiten! As the Philistines come nearer, the Israelites shrink closer up to Samuel who stands by the place of offering. They are God's swallows flying to his altar before some ravenous bird of prey. One man crying at an altar unto God; this on one side. On the other side, that great, angry, menacing cloud of war, the Philistines. Cries to God here; cries to Baalim and Ashtaroth—it may be—there. On they come, the Canaanitish host, dark, wrathful, threatening! But what is that cloud in the sky, dark, wrathful, threatening, and advancing toward the Philistines? And hark! How the awful thunder rattles and crashes and roars, while the bolts of the lightning smite down upon the hosts of the Philistines! "It is the Lord!" is the hushed, wondering cry from Israelite to Israelite. The Lord? Was he there, in the cloud, as on that wild, wild night when "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians?" Like chaff scattered by a driving tempest the Philistines are fleeing. Like the tempest that drives the Israelites are pursuing. What a marvelous answer to prayer! And now they crowd about Samuel again. It is not an enemy driving them to Samuel for protection, but we catch their shouts as they roll to its new position a stone from the fields, their Ebenezer, to be a silent, steadfast witness of God's ready help.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God our Helper.* To be taught: 1. Who helps into trouble. 2. Who helps out of trouble.

WHO HELPS INTO TROUBLE.

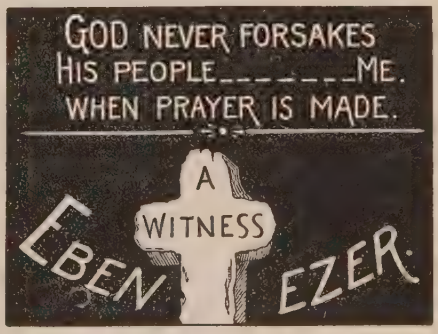
Question on the trouble into which the Israelites had fallen. Print "Baal" and "Ashtoreth" on the board, and tell that these are the names of the gods worshiped by the heathen. But now many of the Israelites worshiped these same idols! Ask why this was a great sin, and call for first commandment. Tell how the Israelites fell into this sin little by little, first associating with those who committed it, then thinking it was not so very bad, and gradually learning to do it themselves. Illustrate by telling how children learn to tell lies, use improper language, smoke, etc. Teach that trouble comes as soon as we begin to disobey God, and that the companions who lead us into sin never make us happy. Now that the Israelites worshiped the gods of the Philistines, the Philistines did not treat them kindly. Tell how they stole their wheat, drove away their cattle, and troubled them in many ways. Trouble always follows leaving God and following Satan. Tell what some of the idols are which we are in danger of worshiping and lead children to see that it is always Satan who leads into trouble.

WHO HELPS OUT OF TROUBLE.

See if children can tell who the good judge was who did not listen to Satan, but stayed by God. What does a child do in trouble? Runs to mother. So the Israelites went to Samuel, and begged him to help them. Pin up a black heart, and ask what makes a heart black? Let children tell what some of the sins are that Satan puts into the heart, and then tell what the altar of sacrifice meant. Tell what Samuel offered for the sin of the Israelites, and that this was a picture of the offering of Jesus, the Lamb of God, for our sins. Pin up a white heart over the black one, and teach that when we repent of sin, confess it, and turn to God for cleansing, he looks away from our dark heart of unbelief and sin to the white heart of Jesus, and is satisfied. Tell how the Lord owned the sacrifice, and how Samuel set up a stone as a witness of the Lord's help, teaching that when we have done wrong and been forgiven, we should be glad to tell of it, so that others may know how good the Lord is.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The power of prayer is one of the teachings of to-day's lesson. The Israelites obtained deliverance by turning to the Lord, and as a memorial of the victory Samuel set up a stone, and named it Ebenezer. We have on the board a stone in the shape of a cross, which is to remind us of the great victory over the powers of evil and over death that Christ gained in order that we might live. I must show my gratitude by being a living witness of the Lord Jesus, and may this symbol of the cross remind us that as hitherto hath the Lord helped us, even so will he help all those that come to him in prayer.

B. C. 1095.] LESSON III. ASKING FOR A KING. [Oct. 21.

1 Sam. 8. 1-10. [*Commit to memory verses* 4-6.]

1 And it came to pass, when Sam'u-el was old, that he made his sons judges over Is'ra-el.

2 Now the name of his first-born was Jo'el, and the name of his second, A-bi'ah: *they were* judges in Be'er-she'ba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Is'ra-el gathered themselves together, and came to Sam'u-el unto Ra'mah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

6 But the thing displeased Sam'u-el, when they said, Give us a king to judge us. And Sam'u-el prayed unto the LORD.

7 And the LORD said unto Sam'u-el, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of E'gypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

10 And Sam'u-el told all the words of the LORD unto the people that asked of him a king.

General Statement.

Twenty years and more of peace and prosperity have passed under the benignant but firm rule of Samuel. The enemies have ceased to oppress, the people are in order, the law of God is honored, and though as yet the tabernacle remains in neglect, the worship of God is observed. The southern frontier has been rescued from the Philistine oppressors, and the sons of Samuel are sent thither to represent the aged judge, now growing infirm with the weight of years. But though sons of Samuel, they are not of his character. Their oppression and injustice lead to complaints, until at last the elders of the tribes present to Samuel a respectful yet earnest plea for a change in the form of government. They would have no more an invisible king, but a temporal throne, and a king like the peoples around them. Their words bring sorrow to Samuel, less because of the slight to himself than because of their rejection of the rule established by the Lord. He bears his burden to the altar, and receives an answer of consolation and direction. The people have shown themselves unworthy of the high purposes of God in their behalf. The divine plan had been to develop a sentiment of personal loyalty to God, and an individual character in his service; to make a whole nation of kings, a peculiar people, separate from and unlike others. But they have rejected this high vocation, which must now wait a thousand years for its realization in the new kingdom of the Lord. They have chosen the glitter and show of worldly power, with its repression of the individual, its lowering of personal character, its lifting up of the few at the expense of the many. And they shall have their choice. Though in his anger, God shall give them a king, and then overrule his folly to the advancement of his own plans for Israel and for the world.

Explanatory and Practical Notes.

Verse 1. It came to pass. This refers to a period of not less than twenty years of peace, prosperity, and growth under Samuel's rule. **When Samuel was old.** His exact age is not known, but is supposed to have been at this time about sixty years, as he lived for sixteen years after the coronation of Saul. **Made his sons judges.** Not with authority equal to his own, but as his deputies or assistants in remote places where he could not journey. **Over Israel.** Samuel's rule was by moral power rather than by organized system, and extended itself by his influence only. Probably the northern tribes, and those east of the Jordan, were only measurably under his control.

2. His first-born was Joel. None of these sons are referred to, except in a parallel passage, (1 Chron. 6. 28.) where the text is quite uncertain. **Judges in Beersheba.** This was the most southerly city in the tribe of Judah, on the border of the Arabian desert, and near the land of the Philistines. Its mention here would indicate that this portion of the country had been wrested from the Philistines, and that the powerful tribe of Judah recognized Samuel's authority.

3. Walked not in his ways. Samuel had Eli's cross to bear in his children, though in less degree, and less to his own blame. (1) *Each soul stands alone before God, and makes its own choice of character.* (2) *Sons are not saved by the piety of their parents.* **Turned aside.** The right way is the direct way, and wrongdoing is a turning aside from it. (3) *Let us keep our paths straight toward duty.* **After lucre.** The word means "ill-gotten gains." They sought for riches rather than for right. (4) *Not money itself, but the love of it, is the root of all evil.* **Took bribes.** The original here shows a manifest reference to Deut 16. 19, notwithstanding some critics think that Deuteronomy was written long after this time. Bribery is the receiving of a gift by an office-holder from one who has an interest to serve by presenting it; as by a judge from one of the parties in a suit, or by a legislator from one who wishes to influence legislation. It is a crime exceedingly common in Oriental governments. **Perverted judgment.** Gave decisions unfairly, and thus wronged some in order to benefit others, the highest crime in a ruler. (5) *Public office is a trust which no one should use for his own gain.*

4. The elders. A class of rulers which arose in the patriarchal period, when each family was ruled by its head, somewhat like the clans of Scotland two hundred years ago. Through all the changes of Israelite government, this institution of the eldership was maintained, each family or collection of families having its head. **Gathered themselves.** We can see the evidences that the nation had become united and orderly under Samuel's wise and steady rule, and was growing up into a desire for a more settled and permanent system. **Came to Samuel.** They came to him as the nation's father and the Lord's representative, and addressed him in a reverent manner. **Unto Ramah.** This was probably the ancestral home of Samuel's family. From his residence, and the altar which he had built, it became in a certain sense the capital of the tribes during his rule. Its precise location, in the tribe of Benjamin, remains unknown.

5. Said unto him. They were not dissatisfied with the manner of his rule, but feared it might not be perpetuated under a successor. Besides, there was a prospect of invasion by the Ammonites, (chap. 12. 12,) and they were desirous of a stronger government for war. **Thou art old.** And therefore unable to fulfill all the duties of a ruler, and liable to be taken away by death. (6) *Those who have work to do must do it with their might, for man's time for labor on earth is short.* **Thy sons walk not.** They bring no definite charges, but state the well-known fact that the sons are not like their father. **Make us.** They might have chosen a king for themselves, without asking his consent; they might have sought to obtain a change in the government by a conspiracy and a revolution, but the fact that they treated the aged judge with such reverence indicates a high degree of intelligence and character, and a great advance since the turbulent times of Abimelech (Judges 9) and Jephtha, etc., (Judg. 11.) **A king.** The Oriental mind has scarcely conception of government without a king, so that their desire was natural. **To judge us.** They desired a leader with army ready for war; a ruler with hereditary descent, and a court with its splendor, to give dignity to their nation, and provide honorable places for themselves. **Like all the nations.** The Philistines had recently come under the rule of a king; the Ammonites had a king, and the tribes around them were gradually settling down to monarchical government. They were ambitious of worldly power, as well as desirous of settled government, and in this worldliness of feeling lay their sin, for it was their special privilege not to be like, but *unlike,*

other nations. (7) *God's people are to be a peculiar people, and not adopt the standards of the world.*

6. Displeased Samuel. Besides the natural dislike of an old man to change, and the feeling that he was being set aside after a life-time of self-denying service, there was the danger which he foresaw in the new form of government, and the worldly desires which prompted it, as causes of his displeasure. Perhaps, too, he looked deeper into the results of such a course, that it would destroy the individuality of the people, repress the personal development of character under the throne, create a machine for conquest, and so thwart the divine plan of training a race to become the guardians and propagators of truth for the world. **Samuel prayed.** He carried the whole subject to the Lord, and took counsel with him, a sure way to obtain peace of soul and right guidance. (8) *If you would be relieved of trouble, bear it to the mercy-seat.*

7. The Lord said. By an inward voice of conviction. **Hearken unto the voice.** The Lord saw all the dangers of the scheme, and all the mingled motives of good and evil which prompted it, but saw also how it might be overruled for his glory, the people's good, and the world's benefit. (9) *Divine power alone can bring good out of evil.* **Not rejected thee, but....me.** This was to comfort Samuel, by the assurance that they were not dissatisfied with his rule, but with the system which God had given them. **That I should not reign.** They were not content with an invisible and spiritual ruler, but wished to have an outward show of government. What God wished to develop in Israel was like the kingdom afterward established by Christ, in which each subject owns a personal sway of an invisible King. How noble a type of humanity, might have appeared if this ideal could have been realized in that earlier age!

8. According to all the works. They had shown the same traits in every age since the exodus from Egypt: distrust, selfishness, worldly lust, and seeking for visible objects of worship. **Served other gods.** As Baal and Ashtoreth, and doubtless gods of other names. **So do they unto thee.** Samuel was suffering the same wrongs which God had ever endured from his people: yet God loved them, and so should Samuel also.

9, 10. Hearken unto their voice. Do as they desire. **Protest solemnly.** Warn them fully of the dangers of their course and its inevitable results. They had imagined the gains of royalty, they must also understand some of its evils. **The manner of the king.** The powers and privileges which the king will undertake to exercise. **Told all the words.** He repeated the warning of God to the elders, and in the succeeding verses depicted the tyranny in which the king would indulge when once seated upon his throne. But the people were not educated up to a standard of self-government under a spiritual headship, and the visible monarchy seemed to be their only resource against dangers in and around the state, so Samuel prepared to appoint over them a king.

HOME READINGS.

M. Asking for a king. 1 Sam. 8. 1-10.
* *Tu.* The manner of the king. 1 Sam. 8. 11-22.
W. The law for the king. Deut. 17. 14-20.
Th. The authority of rulers. Rom. 13. 1-10.
F. Prayers for rulers. 1 Tim. 2. 1-8.
S. The Divine king. Psa. 2. 1-12.
S. The King of kings. Rev. 4. 1-11.

GOLDEN TEXT.

It is better to trust in the Lord than to put confidence in princes. Psa. 118. 9.

LESSON HYMN. S. M.

Hymnal, No. 257.

Crown him with many crowns,
The Lamb upon his throne;
Hark, how the heavenly anthem drowns
All music but its own!

Awake, my soul, and sing
Of him who died for thee,
And hail him as thy matchless King
Through all eternity.

His reign shall know no end,
And round his pierced feet
Fair flowers of paradise extend
Their fragrance ever sweet.

TIME.—B. C. 1095.

PLACE.—Ramah, in central Palestine.

CONNECTING LINKS.—No events are named between the last lesson and the present.

DOCTRINAL SUGGESTION—The sovereignty of God.

Monthly Temperance Meeting.—Topics: 1. The press and temperance. 2. What a child should read.

QUESTIONS FOR SENIOR STUDENTS.

1. The Desire of the Elders, v. 1-5.
Who succeeded Samuel in the judgeship?
Wherein did they differ from their father?
What was the divine standard for a good ruler? Exod. 18. 21.
What deputation waited upon Samuel?
In what did they desire to resemble other nations?

2. The Displeasure of the Judge, v. 6.
How was the request received by Samuel?
Why was he displeased?
Whom did he consult?

3. The Decision of the Lord, v. 7-10.
What divine direction was given to Samuel?
Who was the supreme authority in the Jewish nation?
Against whom was this movement of the elders really directed?
Of what past conduct was this the ripened fruit?
What example of God's patient dealing with his people is here given?
What did Samuel explain to the people?

Practical Teachings.

Where are we taught in this lesson—

1. The sin of discontent with divine plans?
2. The need of personal right-doing?
3. The folly of seeking our own paths?
4. The patience of the Lord with the wayward?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Desire of the Elders, v. 1-5.
What happened when Samuel became old?
In what part of the land did these men rule?
What character did they show in governing?
Why was such conduct especially wicked?
What did it lead the elders of Israel to do?
What did they wish Samuel to do?
How did this show their confidence in Samuel?
How did it show their desire to be like the world?
What is said about love of the world in 1 John 2. 15?

2. The Displeasure of the Judge, v. 6.
How did Samuel receive the elders' request?
Why was it displeasing to him?
What did he do about the matter?
What should we do with all things that trouble us? 1 Pet. 5. 7?

3. The Decision of the Lord, v. 7-10.
How did the Lord answer Samuel's prayer?
How was the answer a comfort to Samuel?
How did it show God's knowledge of men's sins?
What did God command Samuel to do?
Against what did God tell Samuel to warn the people?
How did Samuel obey God's command?
What was the determination of the people? v. 19.
Why was their desire not wise? [GOLDEN TEXT.]

Teachings of the Lesson.

How does this lesson show—

1. The temptations of those who rule?
2. The power of worldly example?
3. The tendency of men to forsake God?

QUESTIONS FOR YOUNGER SCHOLARS.

Who ruled Israel when Samuel was old? **His sons, Joel and Abiah.**
What did they prove to be? **Unjust judges.**
What did they love better than justice? **Money and power.**
What did the people ask Samuel to give them? **A king.**
How did Samuel feel about this? **He was displeased.**
What did he do? **He prayed to God about it.**
What did the Lord advise Samuel? **To let the people have their own way.**
What did God say of them? **That they had rejected him.**
For what were they seeking? **For an earthly king.**
Whom should they have wanted? **Their heavenly King.**

Of what did Samuel warn the people? **Of their sin and folly.**
What did he advise them to do? **To choose the Lord for their King.**
Whom did they choose? **An earthly king.**
What does the GOLDEN TEXT say about such a choice?
How did God punish the Israelites? **By letting them have their own way.**

Words with Little People.

We are like the Israelites—
When we will not listen to advice;
When we do not like God's way;
When we *will* have our own way.
"Thy way, not mine, O Lord."

THE LESSON CATECHISM.

[For the entire school.]

1. Who came to Samuel? **The elders of Israel.**
2. What did they desire Samuel to do? **To choose a king for Israel.**
3. Why did they desire a king? **To be like other nations.**
4. How did Samuel feel at receiving their request? **He was displeased.**
5. What did God say about it? **"They have rejected me."**
6. What did God command Samuel to do? **To give the people a king.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Sins in Israel.

I. COVETOUSNESS.
Turned aside after lucre, and took bribes. v. 3.
"The love of money is the root of all evil." 1 Tim. 6. 10.

II. WANT OF PRINCIPLE.
Took bribes, and perverted judgment. v. 3.
"Thou shalt not wrest judgment." Deut. 16. 19.

III. LOVE OF THE WORLD.
A king like all the nations. v. 5.
"Love not the world." 1 John 2. 15.

IV. INGRATITUDE.
So also they do unto thee. v. 8.
"Not against us, but against the Lord." Exod. 16. 8.

V. FORSAKING GOD.
They have forsaken me. v. 8.
"Forsaken the Lord....provoked the Holy One." Isa. 1. 4.

VI. FOLLOWING IDOLS.
Served other gods. v. 8.
"Broken cisterns that can hold no water." Jer. 2. 13.

VII. SELF-WILL.
Hearken unto their voice, yet protest. v. 9.
"Stiff-necked and uncircumcised in heart." Acts 7. 51.

ADDITIONAL PRACTICAL LESSONS.

Thoughts upon Government.

1. The best government is that of a wise and good ruler, chosen by divine call, and ruling by moral power over a willing people.

2. The choice of their subordinates by men in power, even when conscientious, is often blind, mistaken, and partial. v. 1, 2.

3. That which is no more than ordinary self-seeking in a private person, watching after his own interests, becomes flagrant crime in a ruler. v. 3.

4. The evil of hereditary government is seen in the fact that a good ruler is often followed by descendants who do not copy his character. v. 3.

5. There is in the human mind a strong desire to possess institutions framed on a pattern of uniformity with others. v. 5.

6. The majority is not always right, and the voice of the people is not always the voice of God. v. 5, 6.

7. The good citizen should pray over public affairs, and seek for divine guidance in his vote on public questions. v. 6.

8. God's ideal nation is one of voluntary and individual loyalty to himself as king. v. 7.

English Teacher's Notes.

THE admired Christian poetess, Frances Ridley Havergal, relates in one of her poems a story from her own life. When studying music under a master, at school, she was discouraged by being set to learn a long and difficult sonata. She could not understand it, could not make out any melody in it, and besides she thought it would never please her friends. She begged her teacher to give her pieces "like other girls," that she might "quick approval earn." There are few young people who would not sympathize with her in the expression of this desire, different as may be the thing desired. The young girl, brought up, it may be, quietly, or taken up day after day with domestic duties, feels the wish to dress, and visit, and enjoy herself, "like other girls." The little fellow hardly out the nursery is already longing to go to school "like other boys." It is, perhaps, less the actual change in the manner of life that is desired, than the likeness with others, the opportunity to be what they are, and do as they do. But is this always a thing really desirable? By no means, as we learn from the history of Israel and its first king.

The Israelites were a peculiar people, separated and different from all other nations. It was their glorious prerogative to have God himself in the midst of them, as their Sovereign and Defender, to be under the immediate and personal rule and protection of Jehovah, to be led, guided, and preserved by him. As long as they submitted themselves to this beneficent rule they enjoyed peace and prosperity. We saw, last time, how, under Samuel, the "judge" appointed by God, they had been set free from their enemies, the Philistines, and preserved in freedom and tranquillity. But they grew tired of this peaceful and righteous rule, and as soon as an excuse was found, their complaints broke forth.

What was their desire?

"Thou art old," was their complaint to Samuel, "and thy sons walk not in thy ways." Did they then ask for the reform of abuses that might have crept in under the management of these sons of Samuel? Did they pray that he would appoint other men in their place who would faithfully follow in his footsteps? Not at all. The complaint was brought out first, but it was not the real foundation for the request that followed: "Make us a king to judge us 'like all the nations.'" "Like all the

nations." Herein lay the pith of their desire. They were tired of their peculiar form of government. They wanted the outward and visible dignity, the pomp and show, the martial splendor, accompanying the king's office. They wanted a brilliant warrior to go forth at their head in time of war, one on whom they might rest their confidence, and around whom they might rally. This was the way among other nations, and why should they be singular?

What did this desire involve?

I remember hearing a remark about a young lady: "She says she does not like A——" (naming the place of her residence.) "Then," was the reply, "that means that she does not like home." The desire to live elsewhere than in A—— involved, in her case, the rejection of life at home. And so it was with the Israelites. To be like all the nations meant the giving up of that in which they had stood alone, namely, the direct government of Jehovah. "They have rejected me," saith the Lord, "that I should not reign over them." They refused that which was their glory and their blessing, just to be like others.

What did the gratification of this desire bring them?

Samuel was bidden of the Lord to grant their request. A king was given to them—just the king they wanted; imposing in bodily stature, full of fire and courage, and possessed of those amiable qualities which often show themselves in a young monarch before he has been spoiled by prosperity and power. But the history of Saul and the kingdom under him is a sad history, ending with defeat and mourning; it was some years before peace was restored to Israel. They had had their own choice, and it proved a bitter one.

Let this story be a warning. There are numbers of young people—and elder ones, too—Christians by profession, to whom separation from the world seems a mistake and a folly. They want to be

Like the world in their pleasures. They look upon balls and gay parties as proper recreation, necessary, in fact, either to advance or to keep up their position in society. And why not? they say. Religion should not make us morose.

Like the world in their habits. Why should they "set a watch before their mouth?" The world talks lightly, sharply, and brilliantly, so they will do the same. The world has rules of etiquette which they can on no account neglect.

Like the world in their plans. To watch for the guiding hand of God is too slow for them. They must shape out their way by their own reason and judgment, as appears most to their advantage.

Like the world in their business. "Labor not to be rich" is a maxim they prefer to forget. The world is rushing on headlong after wealth and distinction, and they must do the same.

And if they attain all this, what will they get by it? Just what the world gets, and no more. They will find weariness, like others; hollowness and emptiness, like others. They will find much that looks fair outside, bitter to the taste, like others. They must hold their wealth with an uncertain hand, like others.

And see what they must give up: the guidance of the unerring One, the protection of the almighty One, the "blessing of the Lord" that "maketh rich" without sorrow. For they cannot have the portion of God's people and the world's portion, too. It is a sad thing to reject the portion the Lord gives. "The world passeth away and the lust thereof, but he that doeth the will of the Lord abideth forever."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give a picture of the state of Israel under Samuel—the bright side: peace, order, prosperity, progress, advancing civilization, worship of God, etc....The dark side: worldly ambitions arising. (See Analytical and Biblical Outline.)....The divine plans for Israel's government: a people of God; a kingdom of individual loyalty; a people unlike the world....The elements of good and of evil in the request of the elders....The spirit shown by Samuel....The grace of God in dealing with Israel, as shown in this lesson....Are our circumstances like those of Israel?...What lessons concerning popular government? ILLUSTRATIONS. *Bribery.* A caliph detected a judge in receiving a bribe. He ordered him to be slain, and his skin to be made into a covering for the judge's bench, then appointed the man's own son to be his successor upon it.... *Covetousness.* Some one compares a covetous man to a hog, which is of no use while living, but when killed becomes food. So with the gains of the miser, only made available after his death....Amasis was a common soldier, afterward a captain, then made king of Egypt by his comrades. His former companions undertook to treat him with the same freedom as of old. He showed them one day an image of a god made of metal. They bowed down before it, and he said, "This was once a basin into which you would place your feet for washing. Now, it has been turned into a god, and you bow before it. So I that was once your equal am now transformed into your king. Bow down, then, and do me reverence." Thus he showed his subjects the honor which they were expected to award him....God would have the Israelites a whole nation of kings, self-governing, and looking up to God only. A Western farmer, while traveling in Europe, was asked, "Are there no nobility, no princes, in your country?" "Yes," said the farmer, "I am one of them." There is a sense in which every heir of the kingdom of God belongs to the highest order of nobility.

References. FOSTER'S ILLUSTRATIONS. Prose, 5818, 12069. Ver. 3: Prose, 3413, 3435, 6935, 6939, 10082. Ver. 7: Poetical, 877; Prose, 715, 1555, 1558, 4054–4057, 8062, 8065.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Our King is Mighty.* To be taught: That the Israelites already had a King; that they asked for another, which showed that they were not satisfied with the one they had; that God let them have their own way to teach them how wrong it was.

1. Ask questions about the Israelites. Where had they been slaves? Who led them out of Egypt? Who took care of them in the wilderness, led them across the Red Sea, the Jordan, fed them, guided them? etc., etc.

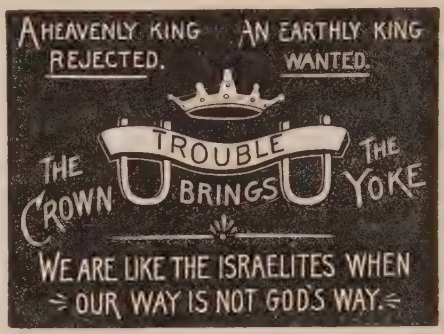
Lead children to see that only a powerful monarch, with all things at his command, could have led such a great people, and given plenty to eat and drink in the wilderness. Turn the thoughts for a moment to the King who takes care of us, provides for all our wants, keeps our hearts beating, tells us the right and wrong ways, etc. What if we should say, "We want another God to rule over us?"

2. Tell how the leaders of the Israelites came to Samuel to ask for a king in his place. Was Samuel a king? No, he was a judge and a priest, and it was not Samuel, but God, whom the people rejected. Print the words on the blackboard first, leaving the cross until later, and tell that Samuel was displeased, not because he was rejected, but because the Lord was. Ask what was the right thing to do, and teach that in all trouble or perplexity we should pray.

3. Ask why parents do not always let children have their own way. When children get old enough to choose then parents often have to let them do foolish things to teach them that their own way is not best. So God told Samuel to let the Israelites have their own way. He knew they would soon learn that an earthly king cannot be trusted. Make cross below the words on the board, and ask who has come to be our King. Draw out briefly the story of Jesus, his death on the cross, rejected by the Jews, and still rejected by every one who will not own him as King. Lead children to see the difference between owning him with the lips and with the life, and teach that if he is really our King we shall listen to all his commands and obey them. Rub out words above the cross, and print, "Jesus is our King." In echo-prayer ask him to be our King, indeed, ruling us in all things.

Blackboard.

BY J. B. PHIPPS, ESQ.



BLACKBOARD QUESTIONS. Ask the questions in the Lesson Catechism for to-day. Who was the rejected King? Is he not often rejected now? Why did they want an earthly king? Against what did God tell Samuel to warn the people? What is there on the board besides the crown? (A yoke.) The yoke symbolizes servitude, and God had thus warned the people that with the crown would certainly come trouble. Are not each one of us oftentimes like the Israelites? When we want our own way; when we think we are wiser than God; and when we will not listen to advice.

B. C. 1095.] LESSON IV. SAUL CHOSEN KING. [Oct. 28.

1 Sam. 10. 17-27. [*Commit to memory verses* 18, 19.]

17 And Sam'u-el called the people together unto the LORD to Miz'peh;
18 And said unto the children of Is'ra-el, Thus saith the LORD God of Is'ra-el, I brought up Is'ra-el out of E'gypt, and delivered you out of the hand of the E-gyp'tians, and out of the hand of all kingdoms, *and* of them that oppressed you:
19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.
20 And when Sam'u-el had caused all the tribes of Is'ra-el to come near, the tribe of Ben'ja-min was taken.
21 When he had caused the tribe of Ben'ja-min to come near by their families, the family of Ma'tri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.
22 Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.
23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.
24 And Sam'u-el said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.
25 Then Sam'u-el told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Sam'u-el sent all the people away, every man to his house.
26 And Saul also went home to Gib'e-ah; and there went with him a band of men, whose hearts God had touched.
27 But the children of Be'li-al said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

General Statement.

The king for Israel had been chosen by the Lord, and anointed by his prophet, in the person of a young man of Benjamin, Saul, the son of Kish, and now follows the public recognition of the new monarch. An assembly of the people is called at Mizpeh, a place of sacred memories, both of disaster and of deliverance, and there with the "stone of help," Ebenezer, before them, the people meet with their God and his faithful prophet. They are reminded of all God's mercies and his care, of Egyptian waves rolling asunder in their path, of Canaanite scepters broken over them, of God's constant watchfulness, and of their own ingratitude. Then they are bidden draw near, and witness God's grace in giving them what they now desire, a king. The princes of the twelve tribes approach, the lot is cast, and Benjamin, the least of all the tribes in influence, is chosen. The elders of Benjamin come forward, the lot is again taken, and the tribe-family of Matri is selected. Thus the choice is narrowed down, amid the increasing interest of the throng, until at last the name of Saul the son of Kish is called forth as the chosen king of Israel. While all are eager for his coming, he sits in seclusion, with sincere modesty and alarm that he, the young farmer of Gibeah, should be called upon to direct a nation in the crisis of its history. By divine direction his hiding-place is discovered, and he is brought forth unwillingly. Standing before the host, he looms up like a giant with broad shoulders and mighty frame, with all the majesty of a king in his appearance. As the venerable prophet, representing the nation's past, takes the hand of the youthful sovereign, whose face is turned toward its future, the air rings with the cry, "Long live the king!" The principles of the new government are proclaimed, and the constitution of the realm is recorded, and then the memorable assembly closes. A company of followers, touched with the enthusiasm of the hour, accompany King Saul back to his home at Gibeah, but a larger number utter their murmurs of displeasure at the choice, and hold themselves aloof from offering the tokens of loyalty. But Saul passes over the murmurings, as if he heard them not, and calmly awaits his hour.

Explanatory and Practical Notes.

Verse 17. Samuel. In this lesson the prophet-judge appears in the noblest attitude; as one who assists in the revolution which is to take from himself the supreme power, and bestow it upon another. **Called the people.** The king had already received a private appointment, but the divine choice was now to be publicly indicated, and the king to be accepted by his people. **Unto the Lord.** It is not necessary to suppose that the ark was present; but the assembly was in a peculiar degree in God's presence, and its result under his direction. **Mizpeh.** As the place where God had already met his people and given them victory; and also because it was in a central location. See notes in last lesson. (1) *It is well for any people when the Lord is present at their political gatherings.*

18. Said unto the children of Israel. It was partly a representative body, with the elders and heads of the tribes, partly popular. Many of the people being present, encamped, and to some extent armed. **Thus saith the Lord.** Samuel spoke with direct inspiration, and with the authority of God's representative. (2) *He speaks with power who can speak in God's name.* **I brought up Israel.** The exodus from Egypt is everywhere referred to as the birth of the nation, and as the first great exhibition of God's peculiar interest in Israel as his own people. **Delivered you.** The deliverance was wholly divine; no human statesmanship or courage could have brought it to pass. **Out of the hand of all kingdoms.** The Amalekites in the wilderness, the Moabites and Amorites east of Jordan, and the Canaanites in whose land they were then dwelling. **Them that oppressed you.** The Syrians, Midianites, Philistines, and other surrounding tribes, who had at various times oppressed Israel during the period of the judges. From all these foes God had given them deliverance, by raising up men like Ehud, Gideon, and Samuel. (3) *Every nation can show God's hand in its history.*

19. Rejected your God. By rejecting God's plan of self-government, which would have trained the nation up to individual character and personal godliness. **Ye have said.** Though the kingdom was the choice of the people, not of God, yet God would give them their desire, and still overruled their error to the interest of his cause. **Present yourselves.** Arranged in systematic order for the casting of the lot. **Before the Lord.** Not necessarily before the ark, but in the presence of the prophet Samuel as his representative. **By your tribes.** These were represented by their twelve princes, among whom the lot was first cast. **Your thousands.** The division of the tribes, according to the sons or families of the tribe-father.

20, 21. To come near. The representatives passed in order, and in some way, probably through the medium of the high-priest, the choice of God was manifested. **Benjamin.** This was the smallest of the tribes, having its home between the territory of Judah and that of Ephraim. **By their families.** The heads of the clans of Benjamin next appeared and that of **Matri,** a new family, which perhaps arose after the tribal war, (Judges 20,) was chosen. The successive steps are passed over, until, in the family of Kish, **Saul ....was taken.** He had already been anointed king in private, and knew what the result of the public choice would be. **Could not be found.** He had hidden, out of diffidence and modesty, embarrassed at the sudden summons to so high a position. Perhaps, too, he was alarmed as he saw the tokens of God's displeasure at the people's desire for a king. (4) *Modesty well becomes those who are called to important stations.*

22. Inquired of the Lord. Perhaps through the high-priest, by the means provided in the law. **If the man,** etc. Literally, "has there yet a man come hither?" that is, Is there any other person (meaning Saul) present besides those "before the Lord?" It was an inquiry whether Saul were present, or was to be sought for at home. **Among the stuff.** In the baggage of the assembly, which was generally placed in the center of the camp.

23. Ran and fetched him. The whole proceeding was in haste, and with enthusiasm. **He was higher.** A young man of noble presence, just such a one in appearance as they would choose for a king. It was an age when leaders stood in the forefront of the battle, and a giant would be conspicuous before his friends, and strike terror to his foes. In the Mohammedan traditions, Saul is known only by the name Thalût, "the tall."

24. Whom the Lord had chosen. God had chosen, indeed, but chosen according to *their* idea of a king, not according to his own; for if God had selected a man according to his own will, he would have failed to meet the popular desire. **None like him.** In majesty of appearance, giving instant popularity. He had also at that time humility of character and nobleness of mind; and when the opportunity came, he showed energy in action. But he was a creature of impulse, and soon became dominated by evil passions. **God save the king.** Rather, "Let the king live!" (5) *Popular applause is easily won and as easily lost.* (6) *Better the abiding favor of God than the transient regard of man.*

25. Told the people. In a public address. **The manner of the kingdom.** The principles of the new kingdom, with the respective duties of king and people toward each other and toward God. Thus this was a limited monarchy: and, indeed, the Israelite throne was never despotic in its theory, like most of the oriental monarchies. **Wrote it in a book.** This might be called the constitution of the state. It has, of course, been lost, and no copy of it is known. But its principles can be traced in the after history. **Before the Lord.** Not in the ark, but among the archives of the nation, in the care of the priests. **Sent all the people away.** It would appear that before the dismission the rulers and elders brought their presents to the new-made king.

26. Saul also went home. He did not assume the royal state and power, but wisely waited for circumstances to demand his action. In this he doubtless acted by advice of Samuel, and so conciliated the favor of the people. (7) *Let us not be in haste to demand all our rights and privileges.* Phil. 4. 5. **To Gibeah.** A hill four miles north of where Jerusalem afterward stood, the home of Saul's family. **Band of men.** Voluntary followers, giving their service as a guard of honor, and the nucleus of an army. **Whose hearts God had touched.** They were filled with the enthusiasm of the hour, and followed the new king under a noble impulse of loyalty. (8) *The best workers in a cause are those whose hearts God has touched.*

26. Children of Belial. This should not be taken as a proper name, but is a Hebrew expression for "worthless people," generally referring to the wicked and unbelieving. They are here named in contrast with the "band" of the previous verse. **How shall this man.** They represented a large and powerful minority, probably from the haughty and turbulent tribe of Ephraim, who resented the appointment of a king from the insignificant Benjamites. **Despised him.** Looked upon him with contempt. **Brought him no presents.** The customary gift, as the token of homage and acknowledgment of a higher authority over the possessions and service of the subject. **He held his peace.** Literally, "he was as being deaf." He took no notice of the malcontents, not from scorn, but from prudence, passing by the slight, that he might win the allegiance of the scorners. It is evident that there was a wide-spread disaffection, a reaction from the enthusiasm of the assembly, that seriously threatened the stability of the new government.

HOME READINGS.

M. Saul chosen king. 1 Sam. 10. 17–27.
Tu. Saul meeting Samuel. 1 Sam. 9. 15–27.
W. Saul anointed king. 1 Sam. 10. 1–11.
Th. The throne of kings. Prov. 16. 1–15.
F. Gifts to the king. Matt. 2. 1–11.
S. The honor of the king. Psa. 21. 1–13.
S. The King of glory. Psa. 24. 1–10.

GOLDEN TEXT.

And all the people shouted, and said, God save the king. 1 Sam. 10. 24.

LESSON HYMN. S. M.

Hymnal, No. 3.

Come, sound his praise abroad,
And hymns of glory sing:
Jehovah is the sovereign God,
The universal King.

Come, worship at his throne,
Come, bow before the Lord;
We are his works, and not our own;
He formed us by his word.

To-day attend his voice,
Nor dare provoke his rod;
Come, like the people of his choice,
And own your gracious God.

TIME.—1095 B. C.

PLACE.—Mizpeh, in the tribe of Benjamin.

CONNECTING LINKS.—1. God's command to Samuel to institute the kingdom. 1 Sam. 8. 22. 2. Samuel's meeting with Saul. 1 Sam. 9. 1-27. 3. The anointing of Saul. 1 Sam. 10. 1-16.

DOCTRINAL SUGGESTION—The organization of the State.

QUESTIONS FOR SENIOR STUDENTS.

1. The King Rejected, v. 17-19.
What took place at a former gathering of the people at Mizpeh?
Why were the people called together again?
Of what did the Lord remind them?
Of what ingratitude did he accuse them?
To what did he summon them?

2. A King Sought, v. 20-22.
How was the choice of a king made?
On what other occasion was the same course taken? Josh. 7. 16-18.
On whom did the lot now fall?
Why was Saul absent when chosen?

3. A King Found, v. 23-27.
Where was the new king discovered?
What especially distinguished him from his brethren?
How did Samuel introduce him to the people?
What was their response?
What instruction was given by Samuel in regard to the new government?
How was Saul received by the people?

Practical Teachings.

Where in this lesson are we taught—
1. The claims of God's goodness?
2. The sin of ingratitude?
3. The long-suffering patience of God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King Rejected, v. 17-19.
Who was the true King of Israel?
How had God shown himself the people's King?
Who are God's people now? 1 Pet. 2. 9, 10.
What are the privileges in God's kingdom? Rom. 8. 17.
How had the Israelites rejected God as their King?
How may we reject God as they did?

2. A King Sought, v. 20-22.
What did Samuel command the people to do?
What was then done?
How was the king chosen?
Who was the one chosen as king?
Can you tell what had happened to him before this? [See CONNECTING LINKS.]
Why could he not be found?
Did he know that he was to be the king? chap. 10. 1.
What spirit did Saul show on this occasion?

3. A King Found, v. 23-27.
Where was Saul found, and how?
What was his appearance?
What did Samuel say of him?
How was he received by the people? [GOLDEN TEXT.]
What did Samuel do for the government of the new kingdom?
Where did Saul go, and who went with him?
How did some show their contempt?
How did the new king show his wisdom?

Teachings of the Lesson.

Where does this lesson show—1. That God is his people's King? 2. That men are often ungrateful to God? 3. That rulers are by God's appointment?

QUESTIONS FOR YOUNGER SCHOLARS.

To what place did Samuel call the people? **To Mizpeh.**
What was done there? **A king was chosen.**
Of what did Samuel remind the Israelites? **Of God's goodness to them.**
What was God to them? **Their King and Friend.**
What did Samuel tell them? **That they had rejected the Lord.**
Who was chosen of all the people? **Saul, the son of Kish.**
What did Saul do? **He hid himself.**
How did they find him? **The Lord showed them where he was.**
How was Saul unlike the rest of the people? **He was higher by his head and shoulders than any man.**
How did the people greet Saul? Repeat GOLDEN TEXT.
What did Samuel make for the Israelites? **All the laws of the new kingdom.**
How did he give them to the people? **Written in a book.**
What did Samuel then do? **He sent every man to his house.**
Where did King Saul go? **Home to Gibeah.**
Who went with him. **Friends who loved him.**
Who did not like Saul to be their king? **The children of Belial.**

Words with Little People.

God shows his love for us—
In bearing with our foolishness.
In following us when we reject him.
In telling us where we make mistakes.
In letting us come back to him when we see our sin.

THE LESSON CATECHISM.

[For the entire school.]

1. Who was the first king of Israel? **Saul the son of Kish.**
2. By whom was he appointed king? **By the Lord.**
3. By whom was he anointed? **By the Prophet Samuel.**
4. Where was his appointment made known? **At an assembly of the people.**
5. What was his appearance? **He was the tallest among the people.**
6. What did the people say when they saw him? **"God save the king."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Two Kings of Israel.

I. THE REJECTED KING.
1. **Personal.** "*The Lord God of Israel.*" v. 18.
"I *am* the Lord thy God." Exod. 20. 2.
2. **Gracious.** "*I brought up Israel.*" v. 19.
"Merciful and gracious. ..plenteous in mercy." Psa. 103. 8.
3. **Almighty.** "*Delivered you.*" v. 18.
"The Lord God omnipotent reigneth." Rev. 19. 6.
4. **Omniscient.** "*He hath hid himself.*" v. 22.
"Eyes of the Lord....in every place." Prov. 15. 3.

II. THE CHOSEN KING.
1. **Origin.** "*Tribe of Benjamin.*" v. 20.
"Smallest of the tribes of Israel." 1 Sam. 9. 21.
2. **Appearance.** "*None like him.*" v. 24.
"Man looketh on the outward appearance." 1 Sam. 16. 7.
3. **Limitations.** "*Manner of the kingdom.*" v. 25.
"A copy of the law ...read therein." Deut. 17. 18.
4. **Wisdom.** "*He held his peace.*" v. 27.
"I as a deaf man, heard not." Psa. 38. 13.

ADDITIONAL PRACTICAL LESSONS.

God's Relation to his People.

1. As God spoke to his people through the medium of his own appointed prophet, so God speaks to us through his written word. v. 17.

2. God is ever present at the gatherings of his people, so that every meeting of his Church is before the Lord. v. 17.

3. God has in every age shown a peculiar interest in and care over his people, delivering them from enemies, and guiding them in their way. v. 18.

4. God's interest in his people has not been because of their worthiness, but in spite of their faithlessness toward him. v. 19.

5. Even when his people have shown themselves unworthy, God still cares for them, and adapts his plans to their imperfections. v. 19, 20.

6. God sometimes permits his people to follow their own ways that by experience they may learn to submit the more willingly to his counsel. v. 24.

English Teacher's Notes.

I REMEMBER a friend of mine bringing home a plant in full flower, seemingly healthful and vigorous, and which might be expected to continue long an adornment to the room where it was placed. It did not, however, answer to our anticipations. The blossoms were soon withered, the leaves began to droop, and the plant gradually died. Then the cause was discovered. It had no root. In the shop of the florist it had made a brilliant appearance. When brought home it had thrown into the shade the beauties of other plants. But there was nothing durable in it. Its loveliness was soon gone, and its promise for the future proved utterly deceptive.

There have been human characters just like this plant, and one of them we have now to consider.

We saw last time what the Israelites had asked for—a king to judge them like all the nations. Samuel had been directed to grant their request, and we now see the King brought before them. He has

A fair appearance.

He stands among the thousands of Israel like a king,—'a choice young man and a goodly,' 'higher than any of the people from his shoulders and upward,'—a very hero in form and stature. And he has fine qualities corresponding to his external figure. He has shown obedience and diligence in executing his father's commission, going from place to place in search of the asses; thoughfulness, in proposing to return home lest his father should be troubled about him, (chap. 9. 4, 5;) discretion, in keeping silence concerning the revelation made to him by Samuel, and modesty in keeping out of sight when the choice of a king was to be. Chap. 10. 16, 21. And further, he has come under the distinct influences of the Spirit of God, to prepare him for his high station. Chap. 10. 9–13. And so, as far as the eye of man can see, he gives

A fair promise for the future.

The Israelites want a leader to go forth with them to battle. Here is the very man, strong, spirited, and brave, a man whose very presence will inspire his followers and make the hearts of the foes to quail. They want the splendor and dignity of a court. Here is one exactly fitted to sustain it. They want a ruler—intelligent, fair, and upright. Surely Saul will be all this. Samuel has warned them of arbitrary and oppressive conduct on the part of a king. Surely such a course will be far from the amiable and generous young monarch before them. There is something highly attractive in the first view we get of Saul. He seems just such a character as must become popular, and the more so as its various excellencies unfold to view. Samuel himself seems to have been greatly taken with the king he was directed to give the people. He was loth in after years to give him up, and did so only at the express command of the Lord. Chap. 15. 35; 16. 1.

No wonder their king was received with acclamations by the people. For we must not misunderstand the words of Samuel: "See ye him whom the Lord hath chosen?" It was true that Saul was chosen of God for the people, but he was not the king of God's choice. He was given in answer to the desire of the people, as we read in chap. 12. 13, "Behold the king whom ye have chosen and whom ye have desired." He was exactly the kind of monarch the people wished for. The time was not yet come for the king after God's own heart. Saul was the king after man's own heart.

What became of this fair appearance and fairer promise?

We noticed this briefly last time, and shall have the subject brought before us again, so that I need not here enlarge upon it. The beauty passed away; the promise for the future, after a brief expansion, faded and withered. Under the rule of Saul, Israel was neither peaceful, nor happy, nor victorious. The spiritual influence under which he had come proved transient. He went his own way, and followed the counsel of his own heart. His elevation to the sovereignty rendered him in time haughty, arbitrary, jealous, willful, and cruel. The change in him was not unlike that in Nero, or in Henry the Eighth of England. And profoundly sad was his end.

What caused this failure?

The fact of his having "no root in himself." Matt. 13. 21. He had human virtues, human excellencies, and like all other things purely human, they passed away. He had never yielded his being to God, never let the Spirit of God take possession of his heart, and so he "endured but for a time."

Let each one take the warning.

Human nature produces many amiable qualities. Young people may be obedient to their parents, diligent in their business, thoughtful for others, modest in their demeanor, discreet in their conduct; they may even come under actual spiritual influence, may be attracted to the things of God, may enter into Christian occupations with the servants of God; and yet go no farther. They may be as branches full of blossom, sweet and fair, but which, severed from the parent stem, and having no root of their own, must in time wither away; or like young pines I have seen where a fire had swept by, their branches still fresh and green, yet doomed to decay and perish, because the stem was burned and charred. The great need is for each one to be rooted in Christ, drawing perpetual life from him who is its unchanging and inexhaustible source. Without this a character may be highly pleasing for a time, may be, in fact, after man's own heart; but in the end there must be disappointment, nor can such a character ever find favor with God. "The carnal mind is enmity with God, for it is not (however outwardly fair and amiable) subject to the law of God, neither indeed can be. And how solemn the warning: "They that are in the flesh cannot please God." Ever true is it that "all flesh is grass"—all the glory of man as the "flower of the field: the grass withereth, and the flower fadeth."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the connecting events with the last lesson; the choice of Saul; tell the story, or call it out from the scholars....Mizpeh, its location, and the previous events occurring there....The purpose of this gathering....How God showed himself as Israel's king....The relations between God and his people. (See Additional Practical Lessons.)....The manner of Saul's appointment....His reception by the people....His friends and his foes....His conduct and early character....Note: 1.) God's grace in this lesson; 2.) Samuel's spirit; 3.) Saul's character; 4.) The people's feeling....Samuel as the model of a public man, showing: 1.) Fidelity to God; 2.) Love for his people; 3.) Submissiveness and unselfishness; 4.) Loyalty to the king; 5.) Spirit of order, showing mutual relations of king and people.... What duties in public affairs are here shown?....ILLUSTRATIONS. *Saul's modesty.* When George Washington, before the Revolution, (then Colonel Washington,) received the thanks of the Virginia House of Burgesses for his gallant services to the colony in the Indian wars, he attempted to reply, but, stammering and in confusion, was unable to express himself. The President said, "Sit down, Col. Washington, your valor is only equaled by your modesty." *Popularity soon passing,* ver. 27. Instances of distinguished statesmen, generals, and singers, dying in want. Belisarius begging his bread, etc....*Saul holding his peace,* ver. 27. Inscription on a sun-dial in England, "I mark only the hours that shine."

References. FOSTER'S ILLUSTRATIONS. Prose, 4643. Ver. 18: Prose, 2490, 2938, 8999, 9021. Ver. 19: Prose, 2380, 6038, 11164. Ver. 24: Prose, 3474. Ver. 27: Prose, 10104....FREEMAN. Ver. 27: Presents, 64.

Lesson Word-Pictures.

A great multitude going up to Mizpeh, in pairs, in groups of a dozen, or it may be some tired pilgrim that journeys alone. They are from the hill-country, or the banks of the Jordan, from the plain, or the shadow of the mountains. And it is one question going from man to man, and agitating all hearts, "Who will be king?" On some one there will fall the lot! What excitement! All know it can be only one man, but how many fancy they may be that one! Are the eyes of any on that man over there—do you not see him? What a physique, how finely shaped the figure, what dignity of form, and how he towers above his neighbors! I wonder if he will be taken as king, this man of the tribe of Benjamin, the family of Matri, and a child of Kish. But the tribes are moving up to Samuel, and he is casting the lot. The tribe of Benjamin is taken. Next! The family of Matri is taken. Next! Kish is taken. Next! Saul is taken; Saul is king! Huz— But where is he, the man with kingly form and kingly bearing? He has disappeared! Is he hiding? Look among the tents. He cannot be found. A kingdom with and yet without a king? Curious, if not envious, eyes search all through the ranks of Israel, but he cannot be found. Where is he? Was his appearance only men's fancy, or was it a real, yet celestial, vision? The interest is so intense that counsel from heaven is asked for. It is followed, and he is found hiding away in the baggage of the camp! There he is, whom nature shaped a king, and Providence has now crowned as king. Stand up before the people, O Saul, son of Kish, Israel's first king! How the shouts that salute him shake the air! But who are those looking on with sneers? Men of Belial, despising God and his appointments. In view of it, Saul's first kingly act is to hold his tongue.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHTS. *God is King of kings.* Review the last lesson, and make plain to children that the Israelites were not satisfied with God as their King, and wanted to be ruled by a man. Ask why God let them have their own way, and teach that if we choose not to obey God he will let us seem to have our own way, so as to find out how wrong a way it is.

THE KING CHOSEN.

Describe the calling together of the people by Samuel. Before this Samuel had seen Saul, and had anointed him as king, but none of the people knew that he was chosen. [The children will be interested in the story of the meeting of Samuel with Saul, and the surprise of the young farmer-boy who was suddenly made a prince.] Make twelve little squares on the board to stand for the twelve tribes of Israel, and tell that from among these tribes one was chosen in which the king was to be found. Then, from the families of the tribe chosen, a family was named as the one to which the new king belonged. The teacher may give an idea of the choice by lot, which will please the children. Tell that Saul was very fine-looking, and that the people were pleased to have him for a king, though a few grumbled. Teach that Saul was now king of the Israelites, but God was Saul's King, because he is greater than all nations and all kings.

OUR KING CHOSEN.

Talk about choosing, and show that a real choice means action. Illustrate by a boy at a place where two roads meet. He stops and thinks which one it is best to take, and chooses one. Then he walks in that one he has chosen. If he sat still, or walked off in the one he had not chosen, you would think he had made no *real* choice. By some such illustration teach that to say we choose God as our King, and then do what he forbids, is untrue and wrong, as well as foolish. Ask the children what the Israelites expected their king to do for them, and then ask what we expect our King to do for us, writing answers on the board. When shall we choose our King? Print God's answer, "Choose ye this day," and, without asking promises, help children to see that no one can choose too early or too earnestly to have God for a King.

Blackboard.

BY J. B. PHIPPS, ESQ.

The Israelites are about to have their own way, and Saul is chosen to be their king. This illustration represents the state of their feelings. They only saw the pomp and glory of the crown, and took no heed of the warning of Samuel.

[DIRECTIONS. Make the crown of yellow chalk shaded with light green and red; the rays of white, or yellow, and the letters of red. Draw the sentence beneath the crown with white chalk.]

LESSONS FOR NOVEMBER, 1883.

Nov. 4. Samuel's Farewell Address. 1 Sam. 12. 13–25.
Nov. 11. Saul Rejected. 1 Sam. 15. 12–26.
Nov. 18. David Anointed. 1 Sam. 16. 1–13.
Nov. 25. David and Goliath. 1 Sam. 17. 38–51.

Methodism in the Lessons of the Fourth Quarter.

BY D. A. WHEDON, D.D.

THE requirement in Lesson II, to put away sin and "serve the Lord only," or, as in Lesson V, "serve him in truth with all your heart," means unmeasurably more than the men of Samuel's time understood. To enable the world to see the intense

evil of sin and the supreme beauty of holiness, the sacrifice of the cross and the baptism of the Pentecost were essential. The Methodist doctrine of complete separation from sin and entire consecration to God is the doctrine of these lessons. It is the doctrine of the Scriptures from beginning to end. Methodism differs from others not so much in the doctrine itself as in its practicability. It is, for example, asserted that men cannot live in this world without committing sin, which is really only another mode of saying that God requires an impossibility. Methodism teaches that human weakness is so great that man can keep from sin only by divine grace, but it insists that that grace is sufficient for the utmost wants of every man.

The change of the government to a monarchy was anticipated by Moses, but the manner of it in Lessons III and IV was wrong. The new government was to be a constitutional kingdom, over whose king and people God was supreme. So God is Head and Lord in his Church. He is its Supreme Legislator, prescribing its moral and spiritual laws, which the Church is to obey without adding to or substracting from them. He has instituted a ministry and the sacraments. Methodism holds that, as no particular form of Church government is ordained in Scripture, every Church may decide it for itself, only so that Christ is acknowledged as Head, its rules and methods are not repugnant to God's word, and in it "the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance." (Article XIII.) But while thus broad and catholic, it also holds that no person "through his private judgment" may willfully break the rules and offend against "the common order of the Church" to which he belongs. (Article XXII.) The legislative power of a Church extends only to those prudential regulations which may best give effect to and enforce Christ's law. The rules of the Methodist Discipline, and the enactments of the General Conference, are intended to be of that character.

In Lesson VII, in the choice of David to the office and duty of king, is a specimen of divine election. This was in the exercise of God's absolute sovereignty, just as he chose Aaron to be a priest, Daniel a prophet, Cyrus the restorer of Jerusalem, and Saul of Tarsus an apostle. He always has reasons for his choice, though he does not always tell them. In David's case, he saw that he was a young man "after his own heart," and he believed that he would rule in obedience to himself and his law. In such a doctrine of election Methodism believes; but an election from eternity of particular individuals to eternal glory as an act of sovereignty, and without the conditions of faith and a godly life, belongs to Calvinism. God does, indeed, elect to salvation a person when he believes, but the election is forfeited by sin.

Lesson VIII brings up the question whether the giant of sin, which every one has to fight, may be overcome and killed, or whether the struggle must go on during life. Methodism firmly holds and teaches the former for four reasons: (1) It is taught in Scripture; (2) It is essential to an adequate plan of recovery from the effects of the fall; (3) The atonement of Christ and the power of the Holy Spirit can effect it; and (4) There are many witnesses to its reality, the genuineness of whose experience is proved by their holy lives and godly labors. It is, nevertheless, true that most Christians find the battle with the sinful tendencies of their natures continuing to a late period in life. In all this Methodism does not forget the malignity of sin, but believes the power and grace of Christ to be greater.

A sad instance of final apostasy and ruin is found in Lesson XII. That Saul was once in favor with God can hardly admit of question, yet he died a suicide. Differing from Calvinism, Methodism every-where preaches that there is no state of grace attainable on earth from which one may not fall by sin and be irrecoverably lost. Many exhortations and warnings in Scripture lead to this conclusion, while instances recorded there prove its correctness. Heaven is the reward of obedient faith and believing obedience persevered in to the end. "Let him that thinketh he standeth take heed lest he fall."

Universal Prayer for Sunday-Schools.

Sunday and Monday, October 21 *and* 22, 1883.

The Committee of the Sunday-School Union would again call attention to the days for universal prayer on behalf of Sunday-schools.

From the manifold blessings that have followed these special engagements in past years, a reminder of the appointed time will itself be sufficient to insure a hearty response to the call to prayer, and a remembrance to all earnest workers of their entire dependence upon God for his blessing. The machinery is sufficient; what is needed is the quickening Spirit.

These days of prayer are now so generally observed by all sections of the Christian Church in England, in her Colonies, throughout Europe and America, and even in Asia and Africa, that the earth may be said to be literally girt about with prayer.

There is something more than mere sentiment attaching to this concord of prayer; for a special blessing is promised where those who plead are agreed together "as touching any thing that they shall ask." The Omnipresent and Eternal Father, with whom space and time are not, sees but *one band* of his children, knit together in worship and service, crying to him for blessing to rest upon the lambs of the flock.

Remembering what God has done for England, through her Sunday-schools and an open Bible, let all teachers unite this year in seeking a special blessing upon the efforts that are being made to establish Sunday-schools on the Continent, and to train the children of Europe in the knowledge of the truth as it is in Christ. Thus our Lord's kingdom shall be established among the nations, and there shall

rise up a generation of men and women who will fear and honor God. May the all-loving Father bless the Sunday-schools on the Continent of Europe, by increasing their number and power greatly!

As so much depends upon being prepared to enter upon the engagements of these days in a right spirit, teachers and officers are again urged *individually* to secure some additional time on each day of the preceding week for private thought and prayer, that all may come together with prepared hearts, to praise and thank God for what he has done; and to pray that the workers may be increasingly fitted for his service, and that the children may be led to an early decision for Christ.

It is suggested that the following arrangements should, as far as practicable, be observed:

That on Lord's day morning, October 21, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday-schools. That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer. That ministers be asked to preach special sermons on the claims of the Sunday-school and the necessity for increased intelligence and consecration on the part of teachers. That in the afternoon the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited. That at the close of the afternoon or evening service the teachers, in union with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 22, teachers again bring their scholars, one by one, in private prayer before God. That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving. That in the evening each church or congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

AUGUSTUS BENHAM, JOHN E. TRESIDDER,
FOUNTAIN J. HARTLEY, EDWARD TOWERS,
Hon. Secs.

Book Notices.

The Life of Gilbert Haven, Bishop of the Methodist Episcopal Church. By George Prentice, D.D., Professor in Wesleyan University. 8vo. 526 pages. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Prof. Prentice had one of the most charming subjects for a thoroughly interesting biography, and he has given us a good book. One needs to have a high ideal of the man about whom he writes. If one attempts to be judicial and critical he loses the essence and aroma of good biography. Our author will not be harshly handled by the critic as another example of a biographer who has caught what Macaulay calls "the disease of admiration." Indeed, we sometimes feel that the pace is too slow; the enthusiasm is a little suggestive by its lack of freedom and sparkle. Gilbert Haven was a rare man, and those who knew him best had the highest admiration of his character and talent. It was a joy to read the book among the hills and valleys of Amenia where his life-work began, and where he found that rare woman who afterward became his wife. It is easy to trace through his life the influence of those early associations. More than once he came back to that place, after all his wide wanderings, as to "the most beautiful valley of the world." The book deserves to be widely read. It is a good book to put in our Sunday-school libraries, and will go far to place Gilbert Haven in his true place, as one of the most devoted and useful bishops of the Church.

Bibliotheca Theologica. A select and classified Bibliography of Theology and General Religious Literature. By John F. Hurst, LL.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 417 pages. Every student of the Bible often feels the need of some single volume that shall give him a clear, correct idea of the works that have been written on special and general religious topics, of the best commentaries on the whole and separate books of the Bible. This Bibliography of Theology meets this want in a most satisfactory way. Bishop Hurst commenced the work many years ago while a professor in Germany and having access to large libraries. A thorough scholar himself, he felt the need of a similar work. But many years of intimate relations with young men studying for the ministry made him acquainted with their needs, and the topics in which they are most interested. So, with the high motive of a Christian scholar, and the practical eye of a keen observer, he has given us a work that will be welcomed by the specialist in theology, and that will be of the greatest value to every minister or Bible-class teacher. You cannot think of any subject of interest that you may wish to read up that Bishop Hurst does not give you a list of the best writers and their works in that line. A list of a few general subjects will show the plan: "Astronomy of the Bible," "Chronology," "Coins," "Creation," "Legislation," "Inspiration," "Discrepancies," "Music of the Bible," "Difficult Texts," etc., etc. The book is specially rich in "Historical Theology," in the history of doctrines, reformations, and denominations, and the many special subjects under these general heads. A large space is given to "Systematic" and "Practical Theology." The analysis of subjects is very fine, and the table of contents alone will suggest a great number of topics for the pulpit and press. The work is done with great care. A specialist may occasionally find some obscure work unmentioned, but not often. The works are largely within reach of any book-seller, and you may order with confidence by the titles as here given. It is specially valuable because brought down to the present year. The publishers have made a first-class book, and deserve our thanks.

Household Education. By Harriet Martineau. Boston: Houghton, Mifflin, & Co. The late autobiography of Harriet Martineau is one of the most interesting of all the books of "memoirs," "reminiscences," and "remains" that have been published of late years. She there gives a very dark, sad picture of her own childhood, and of her sorrows growing out of unwise home education. She wrote out of her heart this series of papers on the physical, social, intellectual, and moral treatment of the young. It deals with the many questions of home discipline and indulgence that are so perplexing. She writes in a style clear, frank, entertaining, and practical. For teachers, young parents, and all educators, this little volume will be most welcome. The chapters on the "Care of the Powers," such as the

"Will," "Hope," "Fear," "Patience," "Love," "Veneration," and "Truthfulness," are specially interesting and valuable.

The Imagination, and Other Essays. By George Macdonald, LL.D. Boston: D. Lothrop & Co. Pp. 312. Thoughtful readers have long been familiar with George Macdonald's stories. They are among the best of this or any age. We become not so much interested in the story, as in the man who writes it, and in the author's way of looking through nature and the world of life up to God. He looks for the heart and soul of things, and you leave him, as you come down from the mountains, refreshed and strengthened. We have here a most interesting volume of essays from his pen. Every reader has wondered why Macdonald did not give his strength and time to this kind of work that, better than stories, would give play to his peculiar talents. The first article on "The Imagination: its Functions and Culture," gives the title to the volume, and will be read with great interest by the readers of his stories. The most of the essays are on the poets. Two fine, thoughtful sermons close the volume.

Play-days. A book of stories for children. By Sarah O. Jewett. Boston: Houghton, Mifflin, & Co. This is the fourth edition of this charming book of stories for children. They are just the kind to be read at bed-time, or when the child's heart needs to be touched or its imagination set to work. It is full of quaint odd fancies, and will be a boon to weary mothers who have reached the end of their own stock stories.

Chautauqua Bells. A reminiscence of pleasant visits to Chautauqua. By Charles W. Sykes, (Chicago, Ill.) Chicago and New York: Fairbanks, Palmer, & Co. In this beautiful volume Mr. Sykes, by the aid of poetry and engravings, has attempted to give to others some of his own sweet memories of this delightful place. The eleven pictures are of the highest merit in design and execution; and they abound in beautiful suggestive symbols that will bring up many sweet reminiscences to those who have visited Chautauqua. The book is a gem in the way of paper and printing, and is most appropriately dedicated to Dr. Vincent.

Comparative Zoology, Structural and Systematic. By James Orton. New York: Harper & Brothers. Pp. 413. Primarily this is a text-book for use in schools and colleges; but it is an exceedingly interesting book for reading. Containing 360 fine illustrations, the text carefully revised by Prof. Birge, and containing the latest discoveries in this line, it is just the book for a bright, inquiring mind. We believe that such books should have a place in large Sunday-school libraries. There may be but few who will care to read them, but those few would be the best. Such a book would be almost sure to give direction to the thought and pursuits of some bright young men, and so lead them into their heaven-designed place. History, biography, Christian science, and similar subjects should have larger space on the library shelf, for a very small part of the reading of these days is done on Sunday.

The Story of Ida. By Francesca. Edited with Preface by John Ruskin, D.C.L. Boston: Cupples, Upham, & Co. Pp. 84. A dainty, beautiful little book, containing the sad, sweet story of the life of a young Italian girl, written by one who knew her sorrow, and appreciated her character. The book was written on the suggestion of Mr. Ruskin, and its tendency will be to antagonize in a wholesome way the dangerous temper and foolish extravagance of modern fiction. The story shows how two souls may be so united in the truth and the joy of the Lord, and of love, that they are unconscious of the wide difference in their Churches and creeds. The sweet picture of "Ida Asleep" is a rare bit of beauty and art.

Gathered Lambs. By Edward Payson Hammond. New York: Funk & Wagnalls. Pp. 172. Few men have been so successful as Mr. Hammond in his work among children. Under the beautiful figure of the Good Shepherd laying down his life for us, he impresses the Gospel on the young, and shows the way that many little lambs have been gathered into the fold. The book is full of suggestions as to how to work among the young, and of charming letters written by awakened and converted children.

Law and the Liquor Traffic. A Paper read before the Association of Congregational Churches at the Annual Meeting, Ottawa, Illinois, May 30, 1883. By F. A. Noble, D.D. New York: National Temperance Society. A very able argument in favor of legal prohibition.

Harper's Franklin Square Library. No. 322. *The Romantic Adventures of a Milk-maid.* By Thomas Hardy. No. 323. *Aut Cæsar aut Nihil.* By the Countess M. Von Bothmer. No. 324. *The Senior Songman.* No. 325. *A Foolish Virgin.* By Ella Weed. No. 326. *What Hast Thou Done?* By J. Fitzgerald Molloy.

Chautauqua Text-Books. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. We have Nos. 42 and 43 of this series of hand-books, and both of them are first-class. No. 42. *Outlines of Methodism.* By James M'Gee. Dr. Vincent was fortunate in securing an able layman to write up this subject. His divisions are very comprehensive and suggestive. I. Historical Setting. II. Providential Development. III. Growth and Influence. IV. Elements of Power. It contains within 70 small pages a large amount of information clearly and forcibly presented. No. 43. *Good Manners.* By J—— P——. This is not a fashionable treatise on the art of politeness, but a sensible tract on good manners "at home," "on the street," "at the table," "in the church." There are some "golden rules for boys and girls," and for the aid of little folks there are given "rules in rhyme" so they can easily remember their "good manners."

— From G. P. Putnam's Sons, 27 and 29 West 23d Street, New York, we have received a copy of the new serial: "Topics of the Times," Volume One, Number One; price, 25 cents. This cheap and beautifully printed volume contains valuable essays on Social Problems, World-crowding, Europe in Straits, Secret Societies in France, Home Rule, Socialism and Secession, A Democrat on the coming Democracy, A Politician in Trouble about his Soul, The European Terror, The Nationalization of the Land. Titus Munson Coan is the editor.

— Another volume from the same publishing house, entitled "Hand-Book for Friendly Visits Among the Poor," is compiled and arranged by the Charity Organization Society of the City of New York. It contains general suggestions on Visitation, Directions to Visitors, Hints on Domestic Economy, Sanitary and Legal Suggestions. Price, 50 cents.

— "Successful Men of To-day," by Wilbur F. Crafts, is No. 90 of Funk & Wagnall's *Standard Library.* Price, 25 cents. It contains the cream of the communications elicited by Mr. Crafts in reply to a list of questions sent to so-called *Successful Men* in all departments of life. It is a book full of hints.

CLASS RECORD FOR OCTOBER, 1883.

	Oct. 7.	Oct. 14.	Oct. 21.	Oct. 28.
Weather				
Teacher.				
PUPILS.				

Whisper Songs for October.

FIRST LESSON.

LISTEN, listen, little children,
To the voice of love and truth;
Kiss the hand that seeks to guide you
In the slippery paths of youth.

SECOND LESSON.

"Hitherto the Lord hath helped us;"
He will help and bless us still
If we turn from sin and folly;
Always try to do his will.

THIRD LESSON.

Ask no other King but Jesus,
He is King and Lord of all;
Seek no other one to save you,
He will hear you when you call.

FOURTH LESSON.

Thou, O Lord, art King of heaven,
Yet a little child may come,
Bring thee love, and praise, and worship,
Find within thy heart a home.

LESSONS FOR 1883

Fourth Quarter.

Oct. 7. **Eli's Death**.....1 Sam. 4. 10–18.
14. **Samuel the Judge**.....1 Sam. 7. 3–17.
21. **Asking for a King**.....1 Sam. 8. 1–10.
28. **Saul Chosen King**.....1 Sam. 10. 17–27.
Nov. 4. SAMUEL'S FAREWELL ADDRESS.1 Sam. 12. 13–25.
11. SAUL REJECTED.....1 Sam. 15. 12–26.
18. DAVID ANOINTED.....1 Sam. 16. 1–13.
25. DAVID AND GOLIATH.....1 Sam. 17. 38–51.
Dec. 2. DAVID'S ENEMY, SAUL.....1 Sam. 18. 1–16.
9. DAVID'S FRIEND, JONATHAN..1 Sam. 20. 32–42.
16. DAVID SPARING HIS ENEMY...1 Sam. 24. 1–17.
23. DEATH OF SAUL & JONATHAN...1 Sam. 31. 1–13.
30. FOURTH QUARTERLY REVIEW.

THE SUNDAY-SCHOOL JOURNAL

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MUSIC AND HYMNS FOR THE FOURTH QUARTER.

ERE THE SUN GOES DOWN.

JOSEPHINE POLLARD. W. J. KIRKPATRICK. By per.

1. I have work e - nough to do Ere the sun goes down, For my - self and kindred too, Ere the sun goes down. Ev - 'ry i - dle whis - per stilling, With a pur - pose firm and willing, All my dai - ly tasks ful - fill - ing, Ere the sun goes down. Ere the sun goes down, Ere the sun goes down, Ere the sun goes down, I must do my dai - ly du - ty Ere the sun goes down.

ere the sun goes down,

ere the sun goes down.

ere the sun goes down.

REFRAIN.

ere the sun goes down.

Rit.

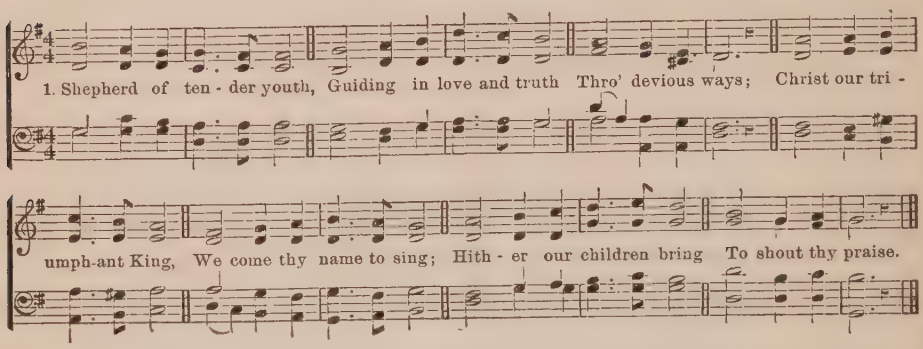
goes down.

2 I must speak the loving word
Ere the sun goes down;
I must let my voice be heard
Ere the sun goes down;
Every cry of pity heeding,
For the injured interceding,
To the light the lost ones leading,
Ere the sun goes down! *Refrain.*

3 As I journey on my way,
Ere the sun goes down,
God's commands I must obey
Ere the sun goes down.
There are sins that need confessing,
There are wrongs that need redressing,
If I would obtain the blessing
Ere the sun goes down. *Refrain.*

SHEPHERD OF TENDER YOUTH.

TIVOLI. EDWARD JOHN HOPKINS.



2 Thou art our holy Lord,
The all-subduing Word,
Healer of strife:
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

3 Thou art the great High-Priest;
Thou hast prepared the feast
Of heavenly love;
While in our mortal pain
None calls on thee in vain;
Help thou dost not disdain,
Help from above.

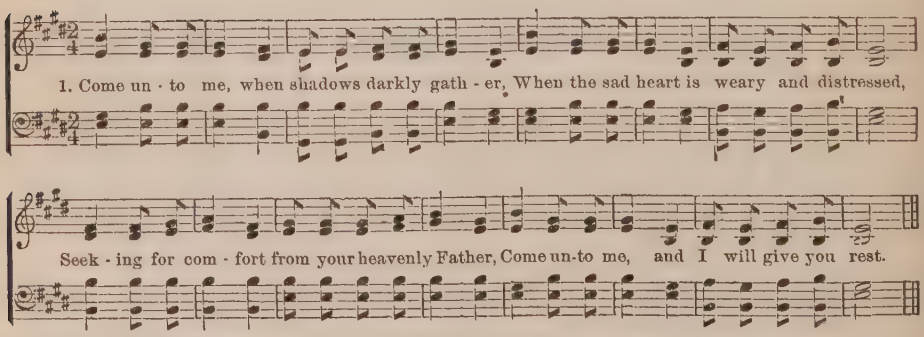
4 Ever be thou our guide,
Our shepherd and our pride,
Our staff and song:
Jesus, thou Christ of God,
By thy perennial word
Lead us where thou hast trod,
Make our faith strong.

5 So now, and till we die,
Sound we thy praises high,
And joyful sing:
Infants, and the glad throng
Who to thy Church belong,
Unite to swell the song
To Christ our King.

Clement of Alexandria, (220.) *Tr. by H. M. Dexter.*

COME UNTO ME.

HENLEY. LOWELL MASON.



2 Large are the mansions in thy Father's dwelling,
Glad are the homes that sorrows never dim;
Sweet are the harps in holy music swelling,
Soft are the tones which raise the heavenly hymn.

3 There, like an Eden blossoming in gladness,
Bloom the fair flowers the earth too rudely pressed;
Come unto me, all ye who droop in sadness,
Come unto me, and I will give you rest.

SPEAK IT OUT.

R****

O. F. Presbery. By per.

1. If thou art a friend of Je - sus, Speak it out to all the world, Nev - er fear to show thy col - ors, Bold-ly let them be un - furled. Nev-er fear to make con - fess - ion, Never fear to own his laws, Lift his standard high and high - er, Ev - ery - where de - fend his cause. If thou art a friend of Je - sus, Speak it out to all the world: Speak it out, Speak it out, speak it out, Speak it out to all the world.

Chorus.

Speak it out, Speak it out,

2 If thou art a friend of Jesus,
Learn to glory in his name,
He for thee became incarnate;
He for thee took death and shame;
He for thee made good confession
In that Gentile judgment-hall;
Ah! proud soul had he denied thee—
Tell thy debt aloud to all. *Chorus.*

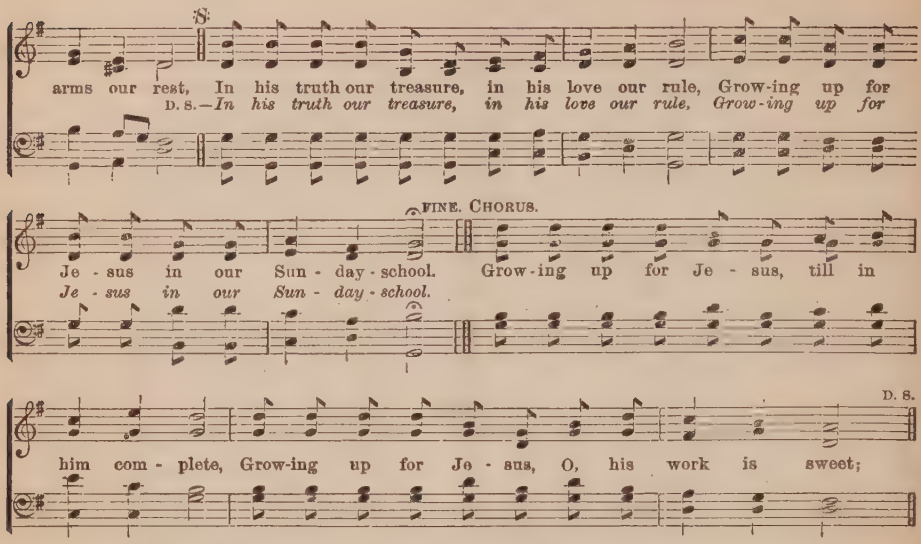
GROWING UP FOR JESUS.

Priscilla J. Owens.

Wm. J. Kirkpatrick. By per.

1. Growing up for Je - sus, we are tru - ly blest, In his smile is wel - come, in his

GROWING UP FOR JESUS—(*Continued.*)

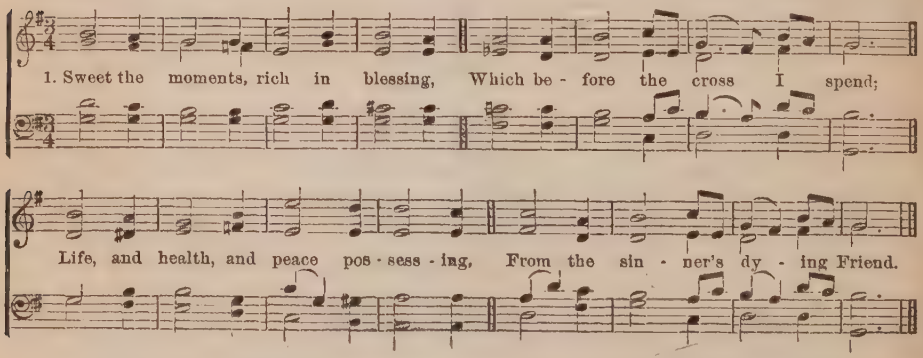


2 Not too young to love him, little hearts beat true,
Not too young to serve him as the dew-drops do,
Not too young to praise him, singing as we come,
Not too young to answer when he calls us home.
Chorus.

3 Growing up for Jesus, learning day by day
How to follow onward in the narrow way;
Seeking holy treasure, finding precious truth,
Growing up for Jesus in our happy youth.
Chorus.

SWEET THE MOMENTS.

DULCETTA. From LUDWIG VON BEETHOVEN.



2 Truly blessed is this station,
Low below his cross to lie;
While I see divine compassion
Beaming in his gracious eye.

3 Here it is I find my heaven
While upon the cross I gaze;
Love I much? I've much forgiven;
I'm a miracle of grace.

4 Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still, in faith abiding,
Life deriving from his death.

5 Here in tender, grateful sorrow
With my Saviour will I stay;
Here new hope and strength will borrow;
Here will love my fears away.

James Allen, alt. by Walter Shirley.

DATE